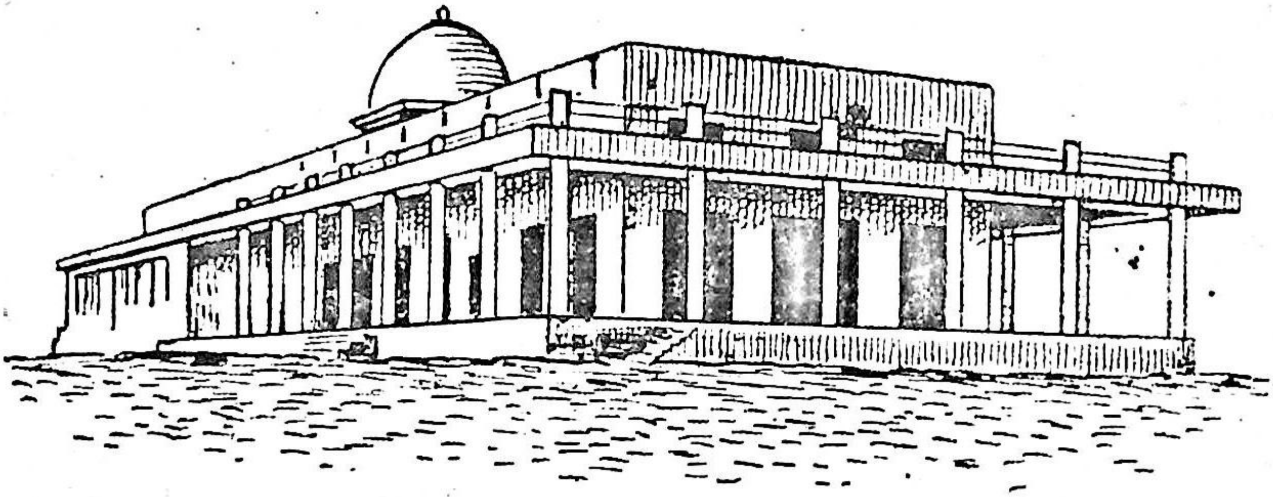
Pathway to God

(A Journal of Spiritual Life)

आत्मा वा अरे द्रष्टव्यः ।



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Academy of Comparative Philosophy & Religion, BELGAUM.

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Pathway to God

(*A Journal of Spiritual Life*)

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PATHWAY TO GOD

(A Quarterly Journal of Spiritual Life)

" One God, One World, One Humanity "

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तस्मात्प्रणम्य प्रणिधाय कायं
प्रसादये त्वामहमीशमीड्यम् ।
पितेव पुत्रस्य सखेव सख्यु :
प्रिय: प्रियायार्हसि देव सोढुम् ।।

(Geeta 11-44)

O God ! I, therefore, bow to you, prostrating myself before you, and beg favour of you, who are the praise worthy sovereign (of the worlds). O Lord ! it will be befitting on your part to bear up (with my faults) just as a father does to his son's, or a friend endures with his friend's (faults), or as a lover does to his sweet-heart's (faults).

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OUR STRENGTH
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BANK OF INDIA

Editorial

I live in a house surrounded by groves. Birds of different colour come and sit on the trees. Majority of them are black crows.

When I got up one fine morning in last April, I heard a bird cooing in the mango tree in front of my house. When I observed the bird it looked like a crow. The mango tree had blossomed and its fregrance had spread all around. The surrounding trees had put forth new foliage. Spring had set in. Spring is the most beautiful part of the year. The atmosphere was pleasant.

The cooing of the cuckoo reminded me of the following Sanskrit verse :

काकः कृष्णः पिकः कृष्णः को भेदो पिककाकयोः ।
वसन्तसमये प्राप्ते काकः काकः पिकः पिकः ॥

The crow is black, the cuckoo also is black; what then is the difference between the crow and the cuckoo ? When the spring sets in, the crow will show itself as a crow (by crowing) and the cuckoo will prove itself as a cuckoo (by singing).

I had mistaken the cuckoo for a crow, but the spring had shown that though the cuckoo is black it is not a crow. The cuckoo is loved because it gives pleasing notes in spring; whereas the crow is stoned as it is famous as a thief bird.

In our society there are a number of wealthy people. But majority of them do not use their wealth for the benefit of the society. These misers hoard the wealth. Even a petty beggar returns without alms from their houses. The beggars curse them and return empty handed But there are generous and willingly distribute their wealth to thoese who are poor and needy. Such wealthy persons are blessed by the community for their good qualities of head and heart. These rich persons are generous and are like the cuckoo; the rest are like the crows. These crows do not realise that the wealth collected by them really belongs to the people. They do not realise that a day comes when they have to leave everyting here and go away.

उपार्जितानां वित्तानां त्याग एव हि रक्षणम् ।
तडागोदरसंस्थानां परीवाह इवाम्भसाम् ॥

" To give away wealth is the proper way of preserving it. Just as the proper way of preserving the purity of water in a tank is to allow it to blow. "

A person who is wealthy and stores his wealth only for himself does not deserve respect; but he who spends his wealth for the benefit of the suffering humanity must be applauded.

Here I am reminded of the advice of the great Tamil poet Tiruvalluvar in the Kural :

" Giving alms to the poor is alone charity : all other giving is of the nature of loan.

Though it lead unto heaven, receiving is bad : and though heaven should be denied to the giver, even then the giving of alms would be the highest virtue.

It is only the high-born that giveth without ever meanly saying ' I have not '

The heart of the giver is not glad until he seeth the smile of content on the face of the supplicant.

The conquests of the conqueror over self, is the conquest over hunger : but even that conquest cometh only after self-abnegation of him who appeaseth that hunger.

To fill the growing hunger of the poor : that is the way that the wealthy man should lay up a store for himself against an evil day.

The evil disease called hunger toucheth not the man that divideth his bread with others.

The hard of heart render their wealth stagnant by hoarding it and do not taste the delight of giving it unto others.

Bitter verily than the beggar's bread is the hoarded meal of the miser eating alone.

Nothing is bitter than death : but even death is sweet when one hath not the wherewithal to give help to those who appeal for it. "

O Lord ! be pleased to make us generous.

APPEAL

To Subscribers of ' Path Way to God '

The subscription year of "Path Way to God" ends on 30th Sept, 1978. Subscribers whose subscription year ends in September 1978 are requested to send their subscription of Rs 6/- for the next year by M. O. so as to reach the Secretay, Academy of Comparative Philosophy & Religion, Belgaum-11, by the 15th September 1978.

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DEATH AND IMMORTALITY.

Moti Lal Pandit NEW DELHI.

QUESTION OF DEATH

What is death in the context of immortality is a question of philosophical importance. The question of death is so pressing that the modern man seems to have lost faith in the meaning of life. He feels that life after death is pure void, and that despair is the main characteristic of human existence. Human life is seen as a tragedy, which is to be given meaning. Such a pessimistic attitude turns out to be nihilistic. It is such attitude which gave birth to what is known as the **Death of God Theology,** and Neitzsche sang his requiem hymn to God when he said : **God is dead.**

In such an existential despair man has become a question to himself. Hence the search for meaning of life begins. No definition of man will solve this problem simply by distinguishing "him from animals and angels". Human existence cannot be reduced to clear-cut mathematical formulas. One has to learn how to live life in perpetual threat of death. Meaning of life is penetrated only by learning how to die. It means that once man has learnt how to face death, he has learnt how to live the reality of life. The problem is : What happens to man when he dies?

The problem of death is linked with the problem of immortality. It is very important to understand the meaning of these two terms. Augustine puts it in these words : "When you have learned that you are immortal-will that be enough for you?" It will be something great; but it is too little for me".

By death we understand that the body has become stiff, that in it there is no motion. Does it mean that death consists of stiffness? We do not mean that the characteristics of dying consist of stiffness.

One can understand death only if one has a direct experience of it. But who has it? Can a physician be able in giving us some glimpse into the nature of death? Of course, a physician can give us sufficient data, for he has witnessed death many times. His explanation will consist of physiological events, in which we are not interested. Our interest is with the death of a human-being. A physician can tell us what happens to the physical organism in the process of dying, but he is not able in telling us what happens to man when he encounters death. Cessation of heartbeat or of breath does not give us any insight into the nature of death.

Nobody has a direct experience of death except the dying person. "the dying of others is not something which we experience in a genuine sense; at most we are simply 'there alongside". Death " is something inconceiveable, in fact really unthinkable. What we conceive and think about it are negations......Thus in the real sense we do not even experience the death of our neighbour".

We all experience death in the sense that we know that men die. This knowledge of death is notional and not real. I reach the conclusion that death is inevitable on the assumption that I see everyone dying It is this inferential knowledge which leads us to the existential cognition of Death Incerta omnia. sola mors certa. (Everything is uncertain, only death is certain). "Everything about us, good as well as evil is uncertain ... When the child is conceived, perhaps it will be born, perhaps there will be miscarriage ... Perhaps it will die, perhaps not? As soon as man is born, it must necessarily be said : he cannot escape death"

Death is bound to take place, and everybody knows it. Everybdoy knows that something final is to happen, that is a departure from this life to which no return is expected. Once we are in the world, we know that a time will come when we will be absent from the world. Death is a borderline between here and beyond. The seriousness of death lies in its finality. But does the finality of death give us any insight into its nature? Certainly not.

How am I, then, to experience death direct'y? We can, indeed, experience the presence of death only if we are filled with love. When a pereson dies, whom I love, my first reaction is : "Thou, thou shalt not die". This word, love, enables us to penetrate the very heart of death. The death of the beloved takes us into the centre of death . "A single act of personal love suffices to ... make us able to feel the essential core of human death". Love enables us to descend into the pain of others We experience, through empathy, the death of the Other, in ourselves.

MEANING OF DEATH.

What do we mean when we use the term "death" ? Normally people understand by the term an end of physical life, a life which was full of motion. Death, therefore, would. mean an **end of conscious life as represented** by **the body**. We heve coined a large number of words for death, like the following : he has expired; it is over; he is no more; he has passed away, and so on. Death is referred to as "the extinction of the individual system".

These phrases seem to be ambiguous in their import. We remain as much in darkness as we would have remained. without using them. We can understand the meaning of such a phrase-he has left for eternity - only on the assumption of **hope**. It is on this assumption of hope, that we say that, his soul has gone to the eternal home.

Thus death becomes an **act**, in which the whole person is involved. Death does not simply mean the pain of the person but the involvement of the whole person. This idea of death is opposed to the negative idea of death; death is simply considered as a defeat.

In this idea, that man is involved in the act of dying, means that man is always on the road to death is not something which all of a sudden comes one day; it is always " out there. " We are a part of it, People who take death as something alien to human nature land in the pits of negation. Life is intended to end itself one day. It is the recognition of this fact which enables us to overcome fear. The non-recognition of death leads to the fear of death, and, out of fear, we cry " Death is nothing to us; for as long as we are, death is not there; and when death is here, we no longer are. Therefore it is nothing to the living ..... " It is in encountering death that man gains authenticity and that language becomes meaningful. It is when I affirm myself as my self, that I affirm death in its nakedness.

The most common phrase, in religious expression, for death is the 'separation of the soul from the body'. This is what a common man understands by death. Even the modern, will say that something has separated from the body in the process of dying. He calls it the vital principle.

What does separation signify? It means abolition of connection. Now the problem is : what is the nature of this connection? If death means separation of the soul from body, then the nature of connection depends upon our idea of man.

It would benefit us if we take Plato's view of death into consideration. According to Plato, there is a tool in man which uses the body. This tool is the soul. Man is, therefore, soul. Aquinas, basing his proposition on the Platonic concept of man, concludes : **Homo est anima utens corpore**. Descartes developed this idea by saying that man is pure spirit which indwells the body.

From this idea we learn that separation is between the two, namely, between the body and the soul. When we say that he has died, we mean that the soul has left the body. Such an idea also implies that the soul and the body are two different things, and therefore that real man is not affected by death. Man, then, remains uninvolved in his death. But such a theory is not realistic, because it denies the reality of the body. We have to find out a realistic way which will enable us in grasping the real meaning of death. We must understand by "death" that in the process of death the whole life is involved. It means that man dies. If we say that soul is immoratal, then we are speaking in figurative sense. It is not the soul which is immortal, but the man. Man is not soul alone (homo non est anima tantum). He is also his body. Man is also by nature a physical being. "The soul does not possess the perfection of its own nature except in union with the body".

Since body and soul constitute man, death consequently involves the whole man. Both are interdependent. " The soul united with the body is more like God than the soul separated from the body, because it possesses its nature more perfectly."

DEATH AS NATURAL EVENT OR PUNISHMENT

If death means a final rupture of man from the present, then it is against man's nature. Death cannot be considered evil, since it is universal. Since death is universal, it is, then, fitting with the nature of man. However, the question Is: How can we say that it is natural when all powers of man resist it? According to Sartre, it is foolish to say that death is natural to man, since there is no human nature. Death is absurd. There are others who believe that man's life on earth is incomplete, and that man ought to be what he is, that is, physical life is not necessarily an end of human life. Death, therefore, is considered as a deliverance from the physical life. But such an interpretation neglects the fact that man is what he is on the basis of his body. Physical life is not alien to man; he is it. Death, even deliverance, would lose its meaning if there is no physical apparatus. Death is not deliverance, but a voilent destruction of a real man.

If death is the destruction of man, then we cannot cal it natural, and will have listened to Stoics: "Do not take the thing hard. Put it to yourself as it is in reality. The time has come for matter to dissolve once again into the elements of which it was composed".This advise does not solve the problem Death is frightful. mysterious and something one does not want. It is something abnormal and unnatural. Death is referred to as the most evil of all evils; It is "the most extreme of all human suffering. The mystery of death is so ungraspable that Holderlin wrote : "May...God forgive me- I do not understand death in His world.

If death is unnatural. then it must be a punishment. By punishment we mean the consequence of one's previous guilt; it is a response to this guilt. Punishment has both elements of good and evil. Punishment is evil when we suffer; it is good whan we realise our guilt.

The good, which results from punishment, cannot be realised without pain.Death is not something which frees man from the imprisonment of body; it is the destruction of the living unity which is man. The bitterness of death does not lie in pain; but rather in its wrongness. Death is not natural. because it results from semething which ought not to be. It is against this unnaturalness of death,the modern man is protesting. Although we say that death is universal, " yet there is alive in every man a secret protest .."

If we aceept the thesis of creation, then we cannot say that man's condition is improper. Man cannot create his nature; it is given to him. Therefore, we cannot say that man was originally spiritual and later fell into this pitful condition.

Man cannot be pure spirit, because then he would not be man. Man was created as he is. Man must have transgressed at the beginning the law of God and it has since then influenced his destiny. It does not mean that man was not man before this transgression; he was man. What happened is that he became " different". We may, then, say that "death is in a certain sense according to nature and in a certain sense contrary to nature.

ETERNAL LIFE

What do we mean by the phrase : "the soul is immortal". Does it mean that at the time of death it is the body which suffers the corruption and not the soul? If so, then we have to know what is it that suffers destruction?

Aquinas writes : " That is perishable which possibly cannot be; that is imperishable, incorruptible, which cannot possibly not be". Further he clarifies his point when he writes : " all works of God persist in eternity".

One who takes the view of creation cannot think of reversion to nothingness. A creature owes existence to a Creator, and therefore by itself cannot maintain its own being. And we cannot also take a leap into nothingness, that is, we cannot transform ourselves into non-beings. God created the world that itmight be. He did not create it that it might revert to nonbeing. Therefore, God affirms his creation, since he maintains its being.

Man's immortality is a gift received from God. Man, by nature, is not immortal; he is immortal because immortality is bestowed upon him.God, while creating man, shares his being with him, and therefore the creature is given existence and essence as property.

Man is immortal because he has the capacity of apprehending the truth, and this apprehension goes beyond every material concatenation and remains independent of it. Being independent, man must possess the capacity of an **operatior absolutum** and **esse absolutum**. Hence its being must persist beyond death.

It is very difficult to state what kind of existence the departed will have, for we do not possess any definitive knowledge on this point. At the most what one can say is this : that, is an existence which is non-temporal. The question of immortality cannot be treated on intellectual plane, for it is a mystery, and therefore beyond the grasp of man's understanding. We may remind ourselves of the words which Kierkegaard wrote : " Honour to learning, and honour to one who can treat the learned questions of immortality in a learned way. But the question of immortality **is** no learned question. It is a question of inner existence . . . "

DEATH —

A man has learned much, who has learned how to die.
— German

Death and love are two things which bear men from earth to haven.

The earth produces all things and receives all again.
The young may die, the old must die.
— German, Dutch

The Nature of Arjuna's Initial Fear in The Bhagavadgita.

ARVIND SHARMA,
Lecturer in Indian Religions, University of Queensland.

It is quite well-known that in the first chapter of the Bhagavadgītā, when Arjuna sees that fighting is going to involve killing his own kinsmen, he expresses a reluctance to do so. The purpose of this paper is to examine the nature of this reluctance.

II

The reluctance could easily be attributed to cowardice. But already in Bhagavadgītā I.20 Arjuna has picked up his bow (*dhanur Udyamya Pāndavah*) and as Nataraja Guru points out :

> It is most important to note the content of the last line of verse 20, which says that the shower of arrows was starting and Arjuna had already taken up his bow. Up to this point it is clear that as a warrior he is not suffering from any weak--heartedness or doubt. It is usual for the generality of commentators from raw undergraduates to much-labelled academicians who claim to expound the Gita, to miss this point and to describe Arjuna as if he was an ordinary coward afraid of

battle. He is to be distinguished from Uttara, another well-known character in the *Mahābhārata* who conforms to the pattern of a mere coward. Arjuna is a seasoned warrior. He has seen many a battle before. To mistake him for a coward would be to miss the true character of his confusion which is of a philosophical order as we shall see.

III

Nataraja Guru, however, regards Arjuna's crisis as not merely philosophical but mystical as well. He writes while commenting on Bhagavadgītā I.30 :

> The list of symptoms enumerated here are not those exactly known to normal psychology or pathology. Among them is one very intriguingly described as *romaharshas* (hair standing on end). It is an expression familiar in India. It marks a state of exaltation or ecstasy when a sentiment thrills the body-mind. It is not always due to fear as has been held. The kinship of the other symptoms covered in these verses to the state of mind of Sri Rama in the first chapters of the *Yoga Vāsishtha* might help us in forming a correct idea about its true character. It really belongs to the mystical rather than to the merely pathological or psychological order. The bow slips from his hand and this, taken with his giddiness, shows general lassitude, or a lack of zest or interest in life in general rather than any fear. Lack of zest leads to a second stage marked in I, 47 where he makes up his mind to throw away his bow with its arrow. A still further third stage of the conflict of Arjuna is marked in II, 8 and 9 where it is of a more philosophical or religious order.

The passage is certainly helpful in understanding Arjuna's state of mind but it seems to overstate the situation when it refers to it as mystical or religious. In this context it seems important to note that Arjuna has another moment of nervousness in the Bhagavadgītā, in Chapter XI after the theophany when he cries aloud:

> Therefore, bowing and prostrating my body, I beg grace of Thee, the Lord to be revered; As a father to his son, as a friend to his friend. As a lover to his beloved, be pleased to show mercy, O God !
>
> Having seen what was never seen before. I am thrilled, And (at the same time) my heart is shaken with fear; show me, O God, that same form of Thine (as before)! Be merciful, Lord of Gods, Abode of the world !

It is at this moment that Arjuna's fear may be characterized as mystical Indeed Rudolf Otto gives the whole scene preceding this supplication " as an example of the place of the numinous, the mysterium tremendum in religion. It presents to us the transcendent aspect of God ".

IV

Indeed, it is clear from the reasons which Arjuna gives for his reluctance that he is overwhelmed by considerations of pity (krpā) at the imminent slaughter of his kinsmen and the breakdown of family morality it entails. As S. Radhakrishnan points out :

> The crisis throws Arjuna into great anguish. The opposing hosts are drawn up in battle aray, the conches are blown the thrill of anticipated battle is on them all, when, suddenly

in a moment of self-analysis, Arjuna realizes that the struggle means that the whole scheme of life, the great ideals of race and family, of law and order, of patriotism and reverence for the teacher, which he had loyally carried out till then, will have to be abandoned.

V

To conclude : the roots of Arjuna's fear on the eve of the battle are not to be found either in his pusillanimity or his religiosity but rather in considerations of family and morality.

☆

He that makes himself a sheep, shall be eaten by the wolf.
He that makes a mouse af himself will be eaten by the cats.
German.
He that makes a dove of himself will be eatan by the hawk.
Italian.
He who makes the honey of himself will be eaten by the bees.
German.

JUSTICE IN VEDANTA

K. E. Parthasarathy, B.A; Madras.

Man has been regarded as the crown of creation. For, his mind of purer make, and more developed than the minds of lower animals shows its superiority to theirs; not only by greater intelligence, a richer and more varied consciousness, not only by the unique quality of self consciousness but also by another trait viz. moral consciousness.Man alone is conscious of the distinction between good and evil. justice and in-justice, perfection and imperfection, and consciously struggles for the attainment of the one and the avoidance of the other. Morality gives sweetness to man's life. Truth, justice, mercy, purity of heart and other virtues make a man joyous, strong and free; they enable him to realise the true purpose of his life on earth. Falsehood, injustice, cruelty, crookedness of mind and other vices turn him into a miserable weak slave. They make him fall off from the noble ideals of his life. A highly moral life is the only means by which a man can feel the presence of God in his soul. Everything that is strong, good, righteous and powerful in human nature is the expression of Divinity within him.

According to Max Muller, true divine life means ethics in the beginning, ethics in the middle and ethics in the end. However different may be the approaches to the ultimate, there can never be any true religious life without a strict moral basis. Ethics is a necessary stepping stone to spiritual culture and divine realisation. One cannot fail to notice in Bhagavat Gita and other philosophical and religious classics that there is only one system of moral culture though it may be graduated according to the needs, the state and age of the aspirants.

Man is born with certain inherent rights derived from God. The right to life itself is the most important of these rights. How can men live together peacefully ? They can do so if *they give every man his due*.

This is one of the ways in which justice has been and can be defined. Even more important, if we wish to fulfil God's plan for us and do His will, we must be just and respect the rights of others. The more perfectly we practise this virtue, the more happily we will live with our neighbours, the more complete will be our love and service to God.

Justice is also the first right guaranteed to us in the constitution of India. It seeks to secure all justice, social, economic and political. Unlike other moral virtues which facilitate the inner development of man, justice also pertains to his outer conduct and duties and is a composite concept. It covers the gamut of human activity, individually, collectively, socially, religiously and spiritually. It extends to the full range of conduct which an individual, is free to pursue. It comprehends the right to freedom, equality and pursuit of of real happiness.

The theory of Karma recognises the rule of law not only in outward nature but also in the world of mind and morals. We are every moment developing our character and shaping our destiny. Bhagwat Gita points out that even a little good that we may do will protect us against great odds (II-40). Karma is not a mechanical principle but a spiritual necessity. It is the embodiment of the mind and will of God. God is its supervisor-Karmadhyaksha.

Justice is an attribute of God. It is also incumbent on Him to discharge His cosmic functions and duties., avoiding even a whisper of complaint of partiality on any account. Every act, every thought is weighed in the invisible but universal balance-scales of justice and merits or punishments accorded as the case may be. In fact, one carries with him the whole of his past.

Western Philosophers and writers have dealt with *justice* from the point of ethics and given out their conceptions, which differ greatly and which do not take into account strictly religious and philosophical points of view as Vedanta has done. The principle of justice is required to assure mutual help among men and to prevent them from injuring one another. It has been remarked "The virtues of prudence, temperance, justice and fortitude which the rationalistic Greek Philosophers value so highly are nothing more than prideful vices, unless they are used in the service of the true religion".

"Justice is the having and doing what is one's own" says Plato. It is effective coordination, the harmonious functioning of elements in a man, each making its cooperative contribution to behaviour. Justice is *order* and beauty to the soul. It is to the soul as health is to the body. To be perfectly just is an attribute of divine nature and to be so to the utmost of one's abilities is the glory of man. Impartiality is the life of justice Justice and power must be brought together so that whatever is just may be powerful. It has also been hald that "justice is the idea of God, the ideal of man, and rule of conduct writ in man's nature. Such have been the conceptions of justice.

History reveals that even before Vedic times, there was rigidity of Justice in all spheres. It was based on a fusion of law, custom and religion. The Chapter on 'Justice' in Kautalya's Artha Sastra bears ample testimony to the efficient administration of justice. This continued to be so during the vedic age also.

The Atharwa Veda saya :

" Satyam brihad ritam ugram diksha tapobrahma Yajuah pritavim dharayanti" (Ath. XII 1. 1)

(Truth, eternal order that is great and stern, consecration, austerity, prayer and ritual these uphold the earth)

Satya (Truth) and Rita (eternal ordor, discipline of eternal law) are two basic terms of ethical value used in the Vedas. *Rita* was originally the order of natural events such as the orderly appearance of the sun, moon and stars etc. But soon it came to mean not only the cosmic order but also the moral order and co-ordination between natural law and moral law. The gods were extolled as the guardians of both, especially *Varuna* as the god of righteousness.

The word "Dharma" has over ages acquired many connotations. The Mahabharata giving the root meaning of Dharma says :

Because it upholds it is called Dharma.

Dharma upholds the creation. Lord Buddha used the word "Dharama" signifying thereby the eternal moral principles unconnected with and independent of one's faith in the Divinity. Dharma stands for the fundamentals of religion, the ideal form of conduct that was accepted as the fundamental right of living by all religious *orders* in India. Dhrma comprises among others nature, law, justice, virtue, merit, righteousness, duty and morality.

God is the upholder of Dharma. The conception of God includes the principle of eternal law, moral and cosmic, or Rita. According to the Vedas, God is God because He upholds the eternal law and is not an arbitrary dictator doing good or evil according to His whim or wish. "Gods chant the song of Rita" says the Veda. According to Sayana, the Vedic Commentator, Rita is truth as conceived in the mind, *Satya*, is truth as it issues in speech and Dharma is truth in action. Dharma may thus be taken as truth in action which is identical with thought and deed. It stands for perfect integrity in thought, word and deed and in the perfectly integrated individual, it issues as the spontaneous expression of personality.

The Upanishads are called the Vedanta as most of them constitute the concluding portions of Vedas. It is also used as a will-known system of Indian Philosophy which is based on the *prasthanatraya* of Upanishads, the Bhagwad gita and the Brahma Sutras.

It embraces the entire cosmos and implies the raising of the material, mental and spiritual standards of the people. It has taken deep root not only in India, but also in foreign countries. In the words of Max Mulier. " The oldest name of the oldest system of Philosophy is Vedanta".

Vednata is the foundation of the moral and spiritual culture of India. It proclaims truths which are based on reason and profound wisdom. It is considered a very important factor in both science and civilization. It has been aptly remarked :

" Just as Vedanta appears to have anticipated science and prepared the ground for meeting the contradictions between science and religion, so also the code of conduct and the spiritual values that were developed on the basis of Vedanta Philosophy seem to have fully anticipated the socio-economic problems that civilization has had subsequently to face "

The ultimate principle of Vedanta is Brahman, the Supreme Self, the one Reality, the *fons et origo* of consciousness. It is existence, knowledge and truth. The quest for the supreme self need not be carried anywhere except in the sacred *sanctum* of one's own personality (hrdayam). It is the *Summum Bonum,* the beginning and the end, the motive and goal of the world-process.

The Science of the Self is that Science-*adhyatma Vidya* of which Lord Krishna said " I am fhe beginning the middle and the end of all the created things, of all the Sciences, I am the Science of the Self " (B. G. X-32). This Science is verily the King of Sciences, to which all others minister and owe allegiance, and which protects and nourishes all others lovingly, justly and righteously. " It is the Royal Science, the royal secret, sacred surpassingly. It supplies the only sanction and support to righteousness. Every ruler of men should study it diligently, so that he may be not a ruler but true minister or servant; for it discloses the essential nature of pain and pleasure, joy and sorrow, and enables him to triumph over elations and depressions, achieve the steadfast mind and do his duty righteously, serenely and faithfully. It shows the righteous way of all good and great deeds. It is the one rock on which all law rests securely. Manu, the great law-giver, lays down in his well known and famous *Manu Dharma Sastra,* that, he who knows this Self deseves to be a king or holder of positions of power and responsibility or the wielder of the rod of justice, and that all problems, political, social, economic, religious and spiritual have to be solved in the light of the Science of the Self.

Vedanta stands for four cardinal doctrines. (1) The oneness of God; (2) The divinity of the soul; (3) the unity of existence and (4) harmony of all religions. They are as important today as they were to the Vedic seers thousands of years ago. The material world has but a contingent existence and it exists in and through Brahman. This idea is graphically described in the Mundaka Upanishad thus :

" As the spider produces the thread and absorbs it into itself again, as herbs grow on earth, as hairs come out spontaneously from man, so does creation spring forth from Barhman " (I-i-I)

Man has a dual existence in him-one that ties him to the experiences of ordinary life and the other that takes him beyond it. The Mundaka Upanishad says figuratively that two birds are sitting on the branches of the. same tree, that one of them eats the fruits of the tree, while the other does not taste them at all. The biological self plunges into the experiences of ordinary life. while the Spiritual Self remains unaffected. This dualism raises the problem of harmony and justice. Man has a will of his own by which he can make or mar himself. The Bhagavad-Gita exhorts everyone in these words :

" A man should uplift himself by his own self. Let him not weaken this self. For this self is the friend of oneself and this self is also the enemy of oneself and this self is also the enemy of oneself "

Man's development and salvation consists in his exercising reason, wisdom and justice in the right direction subordinating in himself the lower values of matter, life and intellect to the higher values of spirit and thus growing into the Divine being

The Upanishads insist on the practice of truth as a cardinal virtue. They draw a sharp line of distinction between *Preya* the pleasant, and *sreya*, the good. They never lose sight of the distinction between the pleasure derived from worldly things and the happiness which is the outcome of the highest wisdom of conscioue union with the Infinite. What is good may be pleasant, but what is pleasant is not necessarily good. It is on this *anti-hedonistic* ground that *Nachiketas* in the Katha Upanishad rejects boons like longevity, beauty and earthly sovereignty offered to him by the god of death and prefers the *good* to the pleasant.

The Upanishads insist more on *man's* purity and righteousness. The moral consciousness is rooted in the view that the Reality in us is righteousness The Upanishadic commandments as *imperatives* of duty are more comprehensive, more concrete and significant than the Buddhisttic code of eightfold virtues. The specific duties of every man are determined by his station in life.

A *Brahmachari* who finishes his studies and becomes a house holder or *Grahasta* is taught the basic truth of the solidarity of man and the duties that a social man owes to the divinely ordained universe, consisting of gods, pitras, teachers and fellow beings. Among the *imperatives* of duty are such as :

" Worship your partents and pitrus as God; worship your teacher and guests as God; do not swerve from the truth; Observe Dharma " The Brahadranyaka Upanishad has summarised the entire philosophy of ethics in three rules. Cultivate self-control (damayasva) "Be generous" (Dadata) " Have compassion " (Dayadeyam) given respectively to three classes of beings devas, asuras and men. The celestials with the *Satvika* quality predominant in them think that they are taught self control. The *asuras* with the *Tamasik* quality construe it as an injunction that should practise *daya* or compassion, and men with a *rajasika* quality consider it as a command to them for practising charity. In this way, the three virtues of self control, mercy to all beings and charity (or generosity) are taught to three types of people according to their qualities.

To be perfect and just, even as God is perfect and just, is the supreme ideal of every person. Every soul is essentially good; goodness is the chief attribute of God. He is immanent in all *Jiwas* and makes them in His own image. Goodness is perfected in godliness. Every soul is good and godly. The godly man loves all beings because they are all *Jiwas* like him, and because the Supreme Self abides in them.

In the dialogue between Sage Yajnavalkya and his wife Maitreyi in the Brahadranyaka Upanishad, Maitreyi tells her lord that she prefers eternal life and love to the ephemeral wealth offered by him. He then points out : " The husband is dear not on account of the husband. but on account of the Highest Self in him. The aim of self-realisation is the satisfaction of the Highest Self. It is in seeking the Infinite that one derives infinite satisfaction and joy. Human love is to be treated as an expression of divine love. Love, truth, justice and peace are eternal values of life conserved in the individual life. In ethical life there is an harmonious blending of feeling, thought and action, which satisfies the highest ideal of life. Vedanta leads the aspirant step by step and enables him to realise that the supreme end of right conduct is not the attaninment of human goodness but the realisation of the Supreme Self as the Soul of Goodness.

The aphorism "Thou art that"(Infinite ocean of knowledge and bliss) (Tat twam asi)sums up the true nature of man. Man is one with the Divine. Everything that is strong and good in him is the expression of the Divinity within. The same truth is interpreted by the Buddha as attaining to the *Nirvana* (perfected state), by Jesus Christ as becoming perfect as the Farher in Heaven, and by the Muhammaden Sufis as becoming one with the Truth.

The Gospels consider the highest law of justice and morality to be " Love they neighbour as thyself ". Vedanta provides a background for this in the formula ' **Tat Twam Asi** '. In the words of the BhagavadGita, " He who knows himself in everything and everything in himself will not injure himself by himself. " This is the sum and tenor of all morality. The oneness with the Universal-Self is the rationale of all ethics and morality.

Lord Krishna has pointed out in Gita that none can remain even for a moment actionless and that everyone is driven to action by the qualities born of nature (III-5). Justice is *intimately* connected with one's activity. Activity or action is *Karma* which comes from the root ' *Kru* ' meaning to do. Every thought, word or deed is Karma Even introspection is an activity.

The act of an individual emanates from his own will but both the will and the act are contingent on Brahman's act and will. The individual is endowed with a will but within circumscribed limits. This power is only a delegated power or what is called " dattaswatantrya " within the limits of which the individual soul is free, and from this limited freedom comes the limited responsibility for its act.

The law of *Karma* ensures that the law of the universe is recognised and obeyed in order that the solidarity of the universe may be maintained. Not only the solidarity and unity of the human community but *loka Sangraha* is the solidarity and organic unity of the entire universe are postulated by Vedanta. Vedanta considers that in every *Karma* three factors are involved-*Kartrutva* being an agent or actor, *Jnatrutva* being anxious and willing to act, and *Bhoktrutva* being enjoyer of good or bad effects of his acts, or the fruits of his acts. Brahman is simply and predominantly a spectator, as is aptly allegorised by the Mundaka Upanishad. As the Brahadaranyaka Upanishad states " He, who does good work, becomes good; he who does evil work, becomes evil ". (IV-4-5).

Though it is impossible for anyone to remain inactive, a life given to incessant activity will be inimical to the mental equipoise and severity that are necessary for spiritual progress. Hence the urge to cease from all kinds of work so as to live a life of *Sanyasa* or renunciation involving complete cessation from work. The Gita is a synthesis of these ideals and reconciles them in *Nishkama Karma* which implies activity with a specific attitude. *Nishkama Karma* is duty for duty's sake and not out of a desire or expectation of award or attachment to its consequences or fruits.

Nishkama Karma is different from *Kamya Karma* i,e. activity for the gratification of desires. Such Karma includes Vedic sacrifices and rituals by which one secures the right to enter higher worlds of enjoyment after death. In Gita, Lord Krishna impresses on Arjuna : *Kamya Karma* is far inferior to *Nishkama Karma*. Those who desire for fruit feel miserable " (II-49). The Isavasya Upanishad emphasises the truth that in the performance of duties in a spirit of detachment and dedication lies the way for man to live a full life yet keeping the spirit within uncontaminated by worldly affairs. The Mundaka Upanishad also points out that even Vedic sacrifices are no better than other Karma in obtaining salvation. The *Kamya Karma* not only does not liberate man, but also binds him more and more to *Samsaru*; for it creates more and more desires. *Nishkama Karma* on the other hand kills out desire and passion and secures freedom from the *thraldom* of *Maya* (illusion).

The practice of *Nishkama* Karma involves a preliminary discipline-discrimination of the intellect called *Vyuvasayatmika buddhi*. One should distinguish the *Purusha* (Self) from *Prakriti* and that *Purusha* is untainted by *Karma* and is not attached to it. The self is ever free, not subject to the modifications of matter. It is inborn, eternal, ancient and does not die with the body. At birth the self puts on a new garment for its use and death is merely the putting off garment, when it is worn-out or has served its purpose. (B. G. II-22).

A poem of such disciplined discrimination is beyond the duration of hope and fear and is free from hatred or desire. He is able to trace the root of all *Karma* and assess it at its proper value and in the proper pespective.

The Gita also insists on the performance of *Yajna*, *Dana* and *Tapas* (Sacrifice, charity and austerity) as,*Nishkama Karma*. It extols the *Sattavic* performance of these. *Sattavic* sacrifice is disinterested duty; *Sattavic dana* is beneficence for the sake of duty and without desire for merit. *Sattavic Tapas* is a process of Self-discipline and adherence to justice in thought, word and deed.

These are certain *Sadhanas* prescribed for assimilating the doctrines of Vedanta. In the preliminary stage, the aspirant has to acquire the four qualifications known as

Sadhana-chatushtaya. 1) Ability to discriminate what is eternal and what is transient; 2) renuunciation of the fruits of all actions; 3) cultivation of the virtues of serenity, self-control detachment, forbearance, concentration and faith, and (4) a deep longing for *moKshā* or liberation. The next stage of the discipline consists of 1) *Sravana*, learning the sacred texts; (2) *Manana*, thinking about their meaning and (3) *Nididhyasana*, meditating on them. In fact, the aim of all the *Sadhana* is to train the whole being of man– physical, intellectual, moral and emotional for leading a life of justice and realisation of God, which is the essence of all religions.

The law of *Karma* is an outstanding feature of Vedanta philosophy. It teaches that in the moral world there is nothing arbitary. It is God that creates the world where each soul finds an environment suited to the tendencies it acquired in a former life. If a man surrenders himself entirely to God and totally forgets himself and his nature, His grace can lift him up from the position where the law of karma operates. For, behind the moral universe there is a spiritual universe where all differences are reconciled, all conflicts between good and evil cease and all sins melt away by the grace of God.

As the physical world is subject to the law of causation and the moral world is subject to the law of Karma, so the spiritual world is subject to the law of love. The Gita teaches that the spiritual progress of man lies between two types of chracters–a *Sakta* and a *Yukta*. The former is one who works from the attachment to the world. The latter is one who works out of love of God. The work of the man of the world results in bondage as all actions, good and bad. when they are prompted by Self-centred desires, bind the soul to the *wheel of samsara*; whereas the work of the man of God results in freedom as actions undertaken, by way of dedication to God, without any desire. for fruits set free rhe soul. *The law of Karma* does not bind God, though he works incessantly for the maintenance of law and order. The Gita points out a way of escape from the realm of Karma and says :

> " Whatever thou doest, whatever thou eatest, whatever thou offerest, whaiever thou givest, and whatever austerities thou mayest practise do that as an offering to me.
>
> Thou shalt be free from the bonds of works which bear good or evil fruits. With thy mind firmly set on the renuunciation, thou shalt become free and come to me. "

Of all human virtues, on which the moralists of different ages and times have dwelt with special emphasis and on which the fabric of human society securely rests, the two most important ones are justice and *daya* (compassion). The common saying " Let Heavens fall but justice be established on earth " indicates that however imperfectly justice may have been realised in society, their virtue alone produces social stability and the realisation of it is a *desideraum* for all men. Justice heals what injustice has wounded. Justice revives what injustice has mortified. Justice illuminates with joy what injustice has darkened with sorrow. Peace and other blessings follow in the train of justice and men grow rapidly into perfection under divine rule.

Again *Daya* is a variation of justice. It is justice tempered with compassion. To rid society of its evils and to add charm and sweetness to it, though sympathy is quite necessary, yet its office is supplementary. What justice begins, sympathy completes. It is therefore necessary to have a higher conception of justice. Vedanta vitalises this conception by basing it on the idea of the divine in man. The recognition of their principle will go a long way in removing all forms of injustice. The quality of mercy is twice blessed as it blesses him that gives and him that receives.

Equality with fellow-men is the greatest privilege that every one enjoys for having God in his soul. Vedanta, by teaching people to act on this principle, urges them to be not only just but perfectly just. One can expect to be just only when he is moved by abundant sympathy towards others in his dealings with them. From times immemorial this principle of equality has been declared by the great religions of the wold. It has been declared by the grand hymns of the Vedas; it has been preached by Jesus Christ and it is to be found in some form or other in the doctrines of Prophet Muhammad. By adopting the Vedantic principle of equality, by adhering to the rules of justice and sympathy in dealings with others, one can realise his unity with the supreme and peace (or *santhi*) abundant and ineffable will be his everlasting possession.

It is incumbent that men should always pursue the path of righteousness or justice or *Dharma*, and avoid pitfalls; and the main aim is to eradicate *avidya* or nescience and to facilitate the attainment of perfect existence, knowledge and happiness. The *sastras* or the scriptures are authorities for deciding the rightness or otherwise of an action. Lord Krishna says in the Gita, that, *sastras* are the authority for deciding the rightness or otherwise of an action (XVI-24). The *sastras* fall into two catagories, that is, the *srutis* and the *smritis*. The Srutis mean the Vedas including the Upanishads and the Smritis comprise of Itihasas, Puranas, the Dharma Sastras etc.

The code of Manu is *Dharma Sastra par excellence*. The path chalked out by Manu is the path of *Dharma* set forth in the Geeta. The important aspects of *Dharma* set forth in the Geeta are stressed by Manu in his *Dharma Sastra*. *Dharma* is both the law of the spirit and the law of matter. It pervades every phase of man's life. It is the binding force; the essential nature of anything that binds all beings together. Dharma is that which holds society together. Whatever divides or disintegrates society is *adharma* or injustice.

According to Manu *Dharma* is what is preserved by the *Vedas* or commended by God, approved by virtuous persons, approved by one's own conscience, or pleasing to the self, and conducive to the welfare of the world. It is also known from persons well-versed in good conduct or *Sadachar*. The divine law is the moral standard. " It is the root of good conduct; wealth is its branch, happiness its flavour and *Moksha* or liberation its fruit.

According to Manu *Dharma* is something inherent in the individual; it also applies to the whole system of complex action and interaction in the moral, intellectual, economical, industrial, political and domestic spheres of life. It is the psychological note of one's being. To live in accordance with this note is the swiftest and surest path to progress.

The whole world revolves round the twin poles of *Pravritti* (going along the path of religious activity for the attainment of happiness in this world) and *Nivrithi* (going along the path to God-realisation). Pravritti is the bestower of *Dharma*, *Artha* and *Kama*; while *Nivritti* is the bestower of *Moksha* or liberation. The former is characterised as the life of pursuit and the latter as the life of renunciation. The glory of Manu is that he has stressed in his *Dharma Sastra* both *Pravritti Dharma* and *Nivritti Dharma*. This is also in accordance with the teachings of Lord Kriahna in the Gita.

The *Trata* of Dharma is hidden deep within the recesses of the heart (*Dharmasya tattvam nihitam guhayam*). It is difficult fo comprehend it. Only Vedantic. Seers like Manu, who came face to face with the Vedas, the infinite mine of knowleege, and were in communion with God, could understand and expound *Dharma* in the proper perspective. Consequently the world has to hearken with faith to the voice of the Vedic seers, which, though it belongs to an ancient past, has the wisdom of the ages engrained in itself.

The rules of Manu not only expatiate on duties and virtues as the supreme ends of life and the means to the realisation of the highest good, but also on ethical aspects. Manu's ethics are a happy blend of customary morality and personal reflective morality. This is also in accord with the teachings of Vedanta. What is approved by conscience is right, what is disapproved by conscience is wrong. This is the proper way of acting with justice. But Manu does not recognise the superiority of conscience over the Vedas, that is, over the eternal laws of God revealed in the Vedas.

Mahatma Gandhi was a Vedantin *par excellence*. He is an illustrious example of the practical side of Vedanta. Upto the last moment of his life, he worked like a giant under all conditions, favourable or unfavourable, in the teeth of great opposition, passing through all kinds of trials and tribulations, and never moving an inch from the highest ideal of this great philosophy and religion of Vedanta. His actions were guided by justice rooted in conscience and he had shown to the world what a *true Karma Yogi* was like. Never did he swerve from the path of justice.

To sum up, Vedanta as religion and philosophy believes in one and only one God, in His omni-penetrativeness, as it has been aptly termed, and in the spiritual oneness throughout of human nature and destiny. It enforces self-discipline and self-culture and teaches man to realise the life of righteousness as the best means of worshipping God and of obtaining deliverance and bliss. If we understand the teaching of Vedanta and live up to its ideals, then we shall be able to say with the old philosopher Schopanhauer, " Vedanta has been the solace of my life, and it will be the solace of my death "

◆

Seven " Don'ts " for Successful Life.

1) Don't over-estimate your capacities
2) Don't under-estimate your competitor's.
3) Don't waste your time in searching for defects in your opponent.
4) Don't depend upon uncertain probabilities.
5) Don't fall a prey to even a trifling temptation.
6) Don't incur debts beyond your capacity to repay.
7) Don't over-look your illness, even though minor.

Saint's Literature in Marathi

(Continued from last issue)

Dr. P. M. Upadhye, Bombay

Next is his *Bhāvārtha* Ramayanaof Eknatha who wrote 172 chapters and the rest chapters were written by his disciple Garaba. There are about 40 000 verses. the first 25000 are of Ekanatha. This is not merely a story taken from *Vālmīki's Rāmāyaṅa* but Ekanatha had imagined a detailed mystic metaphor on the story and as such Gurudeva Ranade says that the name अध्यात्म रामायण will be better suited to it. Just as there is a mystic meaning attached to the work, so also is the reflection of the socity of that age.

There are also small works of *Eknātha* such as *Hastāmaluka, Svātmasukha, Ānandalahari, Sukāṣṭaka, Chirañjīvapada*, all of them are spiritual in their contents.

Ekanātha also compared Abhangas, Gaulaṇas and Bhārūdas His. Abhangas are didactic in nature, very simple in language but quite devotional. We may quote one of them.

आवडीनें भावे हरिनाम घेसी । तुझी चिता त्यासी सर्व आहे ।
नको खेद धरू कोणत्या गोष्टीचा । पति तो लक्ष्मीचा जाणतसे ।
सकळ जीवांचा करितो सांभाळु । तुज मोकलील ऐसें नाही ।

जैसी स्थिति आहे तैशा परि राहे । कौतुक तूं पाहे संचिताचे ।
एका जनार्दनी भोग प्रारब्धाचा । हरिकृपे त्याचा नाश झाला ।।

Here we find simple diction, quite forceful and appealing language in appropriate words. Thus, we can describe Ekanatha as the writer of the masses. His Bhārūdas are equally interesting. They contain very sweet humour but point out vices of the people in a humble manner. The word Bhārūda has been derived from वहुरूढ= भारूड. very popular among thes peoplo Vinoba Bhave explains the word as भार अधिक गूढ वरावर too much secret and he says that Ekanātha has used them to criticise the hypocrites of that age; Natha has used this folk literature known to him for educating the masses. It is a well known fact that Ekanātha was a social reformer and he practised philosopy in life and lived accordingly. The last but very important aspect of Ekanatha's life is that he was responsible for preparing the correct manuscript of Jñāneśvarī. Thus we find that Ekanātha is not merely a Saint but also a great poet of high calibre, at the same time. he was a social reformer in letter and spirit and that must have added to his popularity as a Saint and a poet in Maharashtra.

We may now proceed to the age of Tukārāma and Rāmadasa. Tukārama is so popular that without taking his name no aspirant proceeds to Pandharapura. His influence is seen in every villager's house in Maharashtra and his Abhangas are sung daily by millions of people. He belonged to the 10th century A. D. He had to his credit thousands of Abhangas. These Abhangas are in a way a graph of his life showing how he climbed the path of mysticism slowly and slowly and ultimately became a great mystic and saint of Maharashtra. Many

aspirants look upon his Abhangas as their guides on the spiritual path because of the fact that Tukārama had gone through all the stages which were experienced by ordinary Sādhakas. So Gurudev Ranade says about Tukarama's path as humanistic and personalistic Religion . In one Abhanga Tukarama says " उपकारासाठी केले हे उपाय । येणें विण काय चाड आम्हां । बुडती हे जन न देखवे डोळां । येतो कळवळा म्हणवूनी " ।।
or he says " आम्ही वैकुंठवासी । आलो याचि कारणासी । बोलिले जे ऋषि । साच भावें वर्ताया । झाडूं संतांचे मारग । आडरानीं भरलें जग । ...... पिटूं भक्तीचा डांगोरा । कळिकाळासी दरारा । तुका म्हणे करा जयजयकार आनंदे ।।
or मी तव अन्यायी अपराधी कर्महीन मतिमंद बुद्धि । तुज म्यां आठविले नाही कधी वाचे कृपा निधि मायबापा .... उतरी पार तुका म्हणे ।
All these Abhangas are devotional in spirit in forcful style. He states जे कां रंजलें गांजले त्यासि म्हणे जो आपुले । तोचि साधु ओळखावा । देव तेथेंचि जाणावा ।।

This is full of human kindness His ethical values are quite supreme. He says " पराविया नारी रखुमाई समान । हें गेलें नेमून ठायींचे चि । जाई वो तूं माते न करी सायास । आम्ही विष्णुदास नव्हों तैसे । न साहवे मज तुझें हे पतन । नको हे वचन दुष्ट वदों । तुका म्हणे तुज पाहिजे भ्रतार । तरी काय नर थोडे जाले ।। ....
only a Saint like Tukārāma can utter such words. His thinking is such that he requests the lord to favour him even when he may not get food etc. न मिळो खावया न वाढो संतान । परि हा नारायण कृपा करो । According to him that land where devotees stay is auspicious. जेथें वैष्णवांचा वास । धन्यभूमी पुण्य देश । All his duties centre around the name of Vithoba. सकळ धर्म मज विठोबाचे नाम । आणीक तें वर्म नेणें कांहीं । or काय विशक्ति कळे आम्हां, जाणों एका नामा विठोबाच्या । or तुका म्हणे माझ्या

जीवाचे जोवन, विठ्ठल निधान सांपडले or पतिव्रते जैसा भरतार प्रभाव। आम्हां नारायण तैशापरो । .....

All these Abhangas speak the heart of Tukārama. They are in a way outbursts of powerful feelings of his heart. Some times there are crude words in his verses but they do not mar the essence but add force to them because these rude or so called vulgar words like गांढा, रांडवेडा etc are not used to show vulgarity but they come out automatically in a poetic mood. His Abhangas paint his entire biography and show how from worldly state he rose to the status of a Saint. His are free and frank words. Bahinabai, a female disciple of Tukarama rightly said " तुका झालासे कळस. ' Jñāneśvara had founded the basis of Bhāgavata Dharma and Tukarama had become a dome or culmination of the same. This is the right glowing tribute to Tukarama,because he placed before him his highest aim to show the right path to the people for true religion without disturbing the social structure of the age and in that mission he became successful. That is why we see to-day the spread of Varkari school in the nook and corner of Maharashtra Here lies the greatness of Tukaram and of his immortal works.

Lastly we may deal with the age of Rāmadasa who belonged to the school of activistic mysticism. Rāmadasa whose original name was Nārāyana was born in 1608 A. D. He passed away in 1681 A. D. He had written many works in Marathi. Of all the works of Rāmadāsa the Dāsabodha is very precious. Prof. R. D. Ranade expresses that it is the outcome of the fullest experience of the world by a person who had attained to the highest spiritual experience. It is prose both in style and sentiment but it is most highly trenchant in its estimate of worldly affairs. It consists of 20 Daśakās and in every Daśaka there are Samāsās The contents are as follows : praise of Gaṇeśa, goddess Śāradā, śanta etc; characteristics of foolish persons, navavidhābhakti-like Śravaṇa, kīrtana, nāmasmaraṇa etc, Vivekavairāgya-Atmā, Prakriti-Puruṣa. All of them are deecribed in 7751 ovis or verses. In this work, we notice logical thinking of Rāmādāsa. Some Ovis are cited below for illustrating his style.

(a) सामर्थ्य आहे चळवळीचें । जो जो करील तयाचें ।
परंतु येथें भगवंताचें । अधिष्ठान पाहिजे (२०-४-२६).
(b) आधीं प्रपंच करावा नेटका । मग घ्यावें परमार्थ विवेका ।
येथें आळस करूं नका । विवेकी हो । (१२-१-१)
(c) संसार मुळींच नासका । विवेकें करावा नेटका ।
नेटका करितां फिका । होत जातो ।। (१९-१०-२८)
(d) अनंत जन्मीचें पुण्य जोडे । तरीच परमार्थ घडे ।
मुख्य परमात्मा आतुडे । अनुभवासी (१-९-२४)
(e) चहुं वर्णी नामाधिकार । नामीं नाहीं लहान थोर ।
जड-मूढ पैलपार । पावती नामें । (४-३-२४),

These examples are sufficient to prove how saint Rāmadāsa was one with other saints of Māharāṣtra in explaining philosophy in his own clear-cut words His Rāma is Ātmārāma of all. He insisted on active life with the firm foundation of God. So he inspired people to do their duties inthe name of Lord and awakened them from their deep slumber. The Dāsabodha is indeed an ornament to Marāthi literature. The style is prosaic but it has a poetic touch, and Rāmadāsa is a free thinker to explain his views. The Dāsabodha is indeed a world knowledge and God-knowledge book.

Of other works of Ramadasa, the Pathetic verses and verses addressed to to Mind deserve our attention. He entreats Lord Rāma in a pathetic way to favour him inspite of his sins and errors, idleness etc. Rāmdasa says " भजन रहित रामा सर्वही जन्म गेला । स्वजन जनधनाचा व्यर्थ म्यां स्वार्थ केला । रघुपति मति माझी आपलीसी करावी । सकळ त्यजूनि भावे कास तुझी धरावी or युक्ति नाहीं बुद्धि नाहीं विद्या नाहीं विवंचिता । नेणता भक्त मी तुझा बुद्धि दे रघुनायका ।।

and many such verses can be quoted to indicate Rāmadasa yearning and pining in pathetic way for favour of Lord Rāma. All these verses are full of ardent devotion and pure emotions. Devotion and emotion are combined so wonderfully that it froms a pathetic devotional literature. The verses addressed to Mind constitute observation of world and they are full of spiritual advice in a nut-shell. They bring to our mind the very nature of the world end advise us to be alert so that we will not have to repent. At the end of the verses addressed to Mind Ramadasa promises " मनाचीं शतें ऐकतां दोष जाती, मतीमंद ते साधना योग्य होती । चढे ज्ञान वैराग्य सामर्थ्य अंगा, म्हणे दास विश्वासितां मुक्ति भोगी ।।

By hearing these verses, one will get rid of sins and he will cultivate non-attachment and thereby obtain power and thus a devotee will enjoy the bliss " These verses are very simple and can be committed to memory and so even they are committed even to this day by people

Apart from these works, Rāmadasa also wrote on the Rāma story, Bhupātis, Mānasapūjā, Āratīs of different gods like Ganapathi, Rāma, Māruti Stotra of Maruti and various Abhangas. All of them are in Marathi language and they have the stamp of Rāmadasa viz they are devotional in tone and they inspite aspirants to devote themselves to their duties in the name of God From the literature of Ramadasa, we find that he was a great devotee anxious to know the reality and he had the longing to save the world from misery. He says " चिंता करितो विश्वाची " He had accepted the vow of Bhakti with full faith and so he said " म्हणोनि आम्ही रामदास । रामचरणीं आमुचा विश्वास । कोसळो नि पडो रे आकाश । आणिकाची वास न पाहों ॥

Justice M. G Ranade reviews of the work of the Saints in his book ' Rise of the Maratha power as follows ' " The religious movement commencing with Jñānadeva tended to raise the nation generally to a higher level of capacity both of thought and action and prepared it to take the lead in reestablishing a united native power in the place of foreign domination (28-a) "

In this remark, we find the social aspect of the literature of the Saints more emphasised. This aspect is no doubt important but more than that the aim of Saints is to bring about divine society, to bring about friendship with all and to illumine the world with devotion and saints desire welfare of all without distinction. This can be seen from the literature of saints in Maharashtra without exception. Before we come to conclusion, we would like to refer to Mahānubhāva literature in Marathi in brief, especially because that literature also contributed a lot to Marathi language. There are a number of works such as सिद्धान्तसूत्रपाठ– consisting of सूत्रs of चक्रधर, the founder of the Mahānubhāva School, लीळा चरित्र by Mahimbhatta; Mūrtiprakāṣa by Keshava Vyasa. In one prayer it is said as follows :-

जए जए जो ईश्वरा श्रीचक्रधरा । सच्चिदानंद स्वरूपा देवा ।
मी आनादीचा । . . . . पवित्र की जो गा श्री चक्रधरा । . . . .

This will indicate how lord Cakredhara viz Krishṇa is described. One important feature of the literature of Mahānubhāve is that Cakradhara and his followers looked upon Marathi language as Dharmabhāṣā and they were pround of it.

Lastly we come to Mahipati of 18th century A. D. He is known for his biographical accounts of Saints in Mahārāstra. He wrote the following works.

(1) भक्तविजय. in which liver of Tukaram, Gaṇesthanātha and others are given.
(2) कथासारामृत vows and stories for vows are mentioned.
(3) पांडुरंग माहात्म्य.
(4) भक्तिलीलामृत and संतलीलामृत.

He had also written Āratīs, Abhangas but they are not published so far. He was a 'satpusa'. Saraswatī Gaṅgādhara of 16th century composed Gurucaritra in 51 chapters in 7491 ovis, Dāsopanta Gītārṇava of 1.25 lakhs of ovīsis also famous. According to Dāsopanata, he wrote this work not from any commentary but he wrote on the strength of his experience.

न पाहे श्रोतयाचे वदन । न करों भाष्याधारे विवरण । स्वानुभव हे मनन ।
म्हणोनी संपादी ।।

It will not be out of place to refer to Muslim Marāthi Saints who also wrote their works in Marāthi. One of them is Shaha Muntojī Brahamani of Bahāmani Royal family. He is known by name Mṛtuñjaya. His Samadhi is at Nārāyanpura. He wrote सिद्ध-संकेत-प्रबंध, अनुभवसार, अद्वैत–प्रकाश and he composed some songs and Abhangas. We quote here one verse :

मन-नयनां येकांत करावा । प्रेमभाव हृदयीं धरावा । सत्यविश्वास मानावा । निश्चयेसी ॥

This would remind us of an ovi of Rāmādāsa in a similar style.

Vāmānapandita's Yartharthadipikā, Krisnadayārnavā's Hariraradā a commentry on the Bhāgavata, Śrīdhara's Harivijaya. Moropant's kekvali and 108 Rāmayaṇas are also noteworthy works in Marathi though these authors may not be Saints in the real sense of the term, but they were in a way Saint-like poets.

Thus we have taken briefly a survey of Saint's literature in Marāthi. It started from the age of the Mahānubhāva school of the 12th century and continued upto the age of Mahipati of the 18th century and it still continues to this date. SWAMĪ Svarupanand of this century wrote Abhangas Jnāneśvarī. Sanjivanigethā, Amritadhārā. Bhăvrāthagātha, etc. Prof. K. V Belsare who is a philosopher has written many books in Marathi, such as biography of Gondavalekar Māharāj, ānandasādhanā. Upanisadāncā. Abhyīsa, Bhăvartha Bhagāvatā etc. There are still many more such gifted saints. like persons who wrote in Mārathi. The tradition laid down by the saints like Jñānesvara. Ekanātha and others is being continued to this date and this is indeed a blessing of the saints to Māharāshtra. It is a rare fortune of this land in this respect.

The Saints, literature in Marāthi has, it can be seen from this survey, some salient features as mentioned below :- (a) All the Saints loved Marāthī language and wrote for all persons-the lettered as well as the unlettared. (b) They expressed the same inner meaning though the outer garb was different. (c) All of them referred to Śruti, Gitā, and other sacred literature with high respect. (d) The soul and spirit of the Saints' literature in Marathi is the same everywhere though their style was different and in a way they wrote according to their nature with social and historical background. They wrote in Ovī. abhangas, prose, verses Ślokās Bharudās, Gaulaṇī, Bhupalis Āratis etc. nnd this is a variety of literature. (e) There is a thougut and philosophical unity in their works. (f) There is a stamp of full satisfaction-bliss-ānanda found in their works. (g) Their literature is indeed immortal in letter and spirit. It is an 'Ābhaṅga literature.' It is noble in thought and expression and tries to understand the Reality with the medium of language. (h) The saints aim at propogating the Bhakti School in the best possible way. Their Pantharāja is Paramārtha (i) They tried to educate the masses and teach them the real meaning of the Vedās. They thus established a Loka Jñānapīṭha in the past and widened the frontiers of knowledge at various places (j) They did not believe in caste, creed and cult and they always aimed at universal brotherhood and goodness. सत्य–शिवं–सुंदरम् । was their motto. This is a secular spirit seen in the Saints' literature of all times and lands. It is better to conclude this article in the words of Prof. R. D. Ranade, who was a great philosopher and a mystic of our times and who lived philosophy. " So far as the utility of the mystic to the society is concerned, we may almost regard it as a truism of mysticism that a mystic who is not of supreme service to the Society. is not a mystic at all. It is true that here again there are temperamental differences among mystics. One mystic may choose more or less to be of a quiet-est, and another more or less of an activistic type. But the fact remains that in either case he is of a supreme value to mankind by calling their attention from moment to moment to the perception and greatness of god. The doctrine of Bhakti which these saints of the Marāthi school taught in their spiritual literature, has been held in such high esteem by rationaistic writers like Prof. Patwardhan .... " Here we have a literature that takes us from the bewildering diversity of the phenomenal world to the soul consoling kinship of the ultimate realities. Here is a literature that subdues all the beastial instincts of man and reminds him of what he truly is and what he is to seek .. .. If to discover the uncommon in the common, the unfamiliar in the familiar, the unknown in the known, the supernatural in the natural, the infinite in the finite and the one in the many, be an element of the vision Romantic, unmistakably, we have it in the literature of the Bhakti School. Here we have the Romance of a light that never was on sea or land, of a dream that never settled on the world of clay, of love that never stirred the passion of sex. Here is the romance of piety, of faith, of devotion, of the surrender of human soul in the love, the light and life of the ultimate being What more can be said other than there words ? "

* * *

To contributors -

Articles for publication in " Path Way to God " are invited, so as to reach the Editor at least six weeks in advance of the date of publication of the Magazine. The Magazine is published on the 1st of January, April, July and October every year.

Articles should be on subjects like religion, philosophy, morality, culture and such other subjects. Articles should be neatly typed on one side of the paper and should not normaly contain more than 2500 words. The trustees have taken a decision to include articles written in English, Hindi, Sanskrit, Marathi and Kannada, reserving nearly half the space for English articles. Articles approved by the Editorial Board are incorporated in the Magazine.

Learned gentlemen are requested to contribute articles for the Magazine.

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Review

Saint Ekanatha's Light for Life Divine or Gospel of God-devotion. By M. S. Deshpande, M. A. Foreword by Prof. Arabind Basu. Published by Sri. Ekanath Sanshodhan Mandir, Khadkeshwar, Aurangabad. Pages : xviii plus 222. Price : Rs. 20

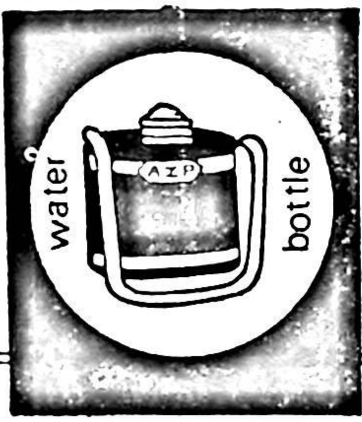
This well-planned and neatly printed book under review is brought out by the Ekanath Sanshodhan Mandir to mark the Silver Jubilee celebrations. The institute has spent a useful life of twenty-five years in spreading the spiritual message of the saints of Maharashtra and especially of Sri Ekanath Maharaj, the poet-philosopher saint of Paithana. It has already fourteen popular publications to its credit. The present work is indeed a valuable addition to the already existing publications.

Sri Ekanath is one of the brightest luminaries in the spiritual history of India His personality had eight facets which contributed to the perfection of his unique personality and enhanced its grandeur and attraction. A born devotee, a devoted disciple, an ideal house-holder, a gifted poet–philosopher, a superb saint, an apostle of synthesis and above all a lover of humanity, Sri Ekanath has left behind him a grand model of his ideal life along with a vast and rich spiritual literature which has ever since been a perennial source of inspiration and illumination even up to the present day-to all spiritual aspirants.

Himself a spiritual seeker and an ardent discipie of the mystic-saint Sri R D. Ranade, the author Sri M., S. Deshpande, with his rich experience of handling spiritual matters, has done full justice to the work assigned to him· He has given a very scholarly account of the twin ideals of the Bhagavata viz. God-realisation as the end of human life, and God-devotion as the means for its attainment, in an easy and catching style, by drawing upon many writers Eastern and Western, ancient and modern. In presenting the matter he classifies the philosophical, etical and spiritual teachings of Sri Ekanath under suitable headings such as ideals of Life, Nature of God, World and Souls, Human Life, Moral Purification, Teacher and Disciple, Spiritual Discipline, God-realisation etc After making general discussion of these problems dealt with in the Bhagavata he presents Sri Ekanatha's views on these problems collecting them from his illuminating commentary on the eleventh Skandha of the Bhagavata, well-known as Ekanathi Bhagavata. In the Epilogue at the end of the book the Eternal Message o' Sri Ekanath finds a place. The Glossary, and the Appendix of verses given at the end have added to the value of the book.

Sri Deshpande, the author, is eminently suited for this sacred but difficult task. The matter has been very ably dicussed. As prof. Basu observes in the foreword this work will be very helpful to people who want not only introduction to but also a fairly detailed exposition of Ekanath's teachings. I am sure that the work will attract a large number of readers who will join me in appreciating it.

Prof. K D. Tangod.



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ACADEMY OF COMPARATIVE PHILOSOPHY AND RELIGION, BELGAUM.

A Short Report. (1-4-1978 to 25-6-1978)

There was one meeting of the Board of Trustees. The budget for 1978-79 was considered and it was passed after discussion. Generous minded persons should come forward with their donations, and help the management, in order to expand the activities of the Trust.

Dr. K. G. Shastri, M A. Ph. D , Karnataka University, Dharwar, was invited to deliver Gurudev Ranade Memorial Lectures for 1978-79 and he has accepted the invitation and agreed to deliver 5 lectures on "Philosophy of Sri Purandardasa" in November this year. He will give the manuscript of his lectures in advance to enable us to print them and publish the book by about the time of his lectures

There was one meeting of the Editorial Committee when articles for the journal were selected. The Committee has appealed to the readers of " Pathway to God " to help the management by securing at least one new subscriber each.

Param Poojya Sri Balbhadra Sham Swamiji (Appachiwadi, Chikodi Taluka) paid a visit to Gurudev Mandir at the request of Shri N. S. Metrani (Trustee) on 23-4-1978 and blessed the management for the good spiritual work which is being done by it.

We were happy to receive in Gurudev Mandir four spiritual - minded officers of the judiciary - Shri. R. J. Desai' (District Judge), Shri S. A. Patil (Charity Commissioner,), Shri Kumargouda (Second Addl Civil Judge) and Shri Bagali (Principal Munsiff). Shri W. K. Kulkarni, a Retd. District Judge accmopanied them and introduced the trustees to them. After 'ARATI' they went round the building and evinced keen interest in the philosophy of Sri Gurudev Ranade. They expressed their happiness for the good work, which was being done and showed interest in the publications of the Trust. They were in the Mandir building for about an hour.

Prof : Shivajirao Bhosale (Principal of the Phaltan College) paid a visit to the Mandir at the instance of Sri D. B. Parulekar (Trustee). He informed the trustees that he had met Sri Gurudev Ranade. The discussion turned to the subject of Gurudev Ranade Memorial Lectures and the trustees repeated their request to him to accept their invitation to deliver the lectures in the Mandir, at a time convenient to him. He has agreed to consider the request. He expressed his happiness at the good work which was being done by The Trust in the field of philosophy and Religion.

Poojya Shiva Om Tirtha of Hrishikesha delivered two talks in the Mandir on 30th and 31st March, on Kundalini.

Sri Ramchandra Narayan Saraff delivered "The Gurudev

Ranade Memorial Lectures for 1977-78 in the Mandir Hall for 4 days from 2nd June on "श्री ज्ञानेश्वरांचें आत्मदर्शन". (Sri Jnaneshwara's Self-realisation). The lectures ended on 6 th June - 21 st Punyatithi day of Sri Gurudev Ranade. There was "Namā-Saptah" also for 5 days at the same time. Prasad was distributed on the 6th June after bhajan and arati, when about 75 persons were present.

Sri D B. Parulekar (Trustee) arranged publication of a small pamphlet-हरिपाठ आणि बारा अभंग- in Marathi at the hands of Sri D. Balagopalan, I. A. S., Divisional Commissioner, Belgaum on 7-6-1978 during the Jnaneshwari Pārāyana saptah in the Sambhaji Udyan. H. B. P. Babamaharaj Satarkar presided over the function and spoke at length on the philosophy of Jnaneshwar and his Bhakti School. Sri Babamaharaj stayed for 2 days in the Gurudev Mandir and expressed his happiness on the work of the Trust.

Donations were received from the following persons during this quarter.

1)	Bemco Hydraulics Ltd , Belgaum ...	Rs. 500/-
2)	Sri V. C. Hanji, Belgaum ...	Rs. 500/-
3)	,, Surendra Prasad Garg, Jaipur ...	Rs. 20 plus 20/-
4)	,, "Narayan Reghunath Joshi, ...	Rs. 51/-
	(Dombiwali west). ...	Rs. 51/-
5)	,, Lt. Col. B. Y. Ghooi, Belgaum ...	Rs. 101/-

The following persons have agreed to become life-members-(Rs. 250/-) and paid amounts as shown below during this quarter.

1) Dr A. S. Apte, Tilakwadi, Belgaum	Rs. 100/-
2) ,, P. D. Khanolkar, Matunga, Bombay	Rs. 250/-
3) Sri G. V. Joshi, Central Bank of India, Hubli	Rs. 250/-
4) ,, G. G. Devanadixit, Tahsildar; Chikodi	Rs. 150/-(balance)
5) ,, S. G Punekar, Engineer, Nipani.	Rs 100/-

Sri G. S. Latkar, Chartered Accountant, Belgaum has paid Rs. 100/- and become life-subscriber of Pathway to God.

Sri K. R. Sortur has now paid Rs. 500/- in all, as donation and become donor of this Trust.

We are grateful to all the above persons for their sympathetic help to this Public Trust.

Sou. Padma Kulkarni came to Belgaum and stayed in Gurudev Mandir for 3 days to complete the printing of her Marathi book ज्ञानेश्वरांचें तत्त्वज्ञान. The book is now out and available to the public. Its price is Rs. 18/- only. Life Subscribers of Pathway to God will get 25% discount on the price.

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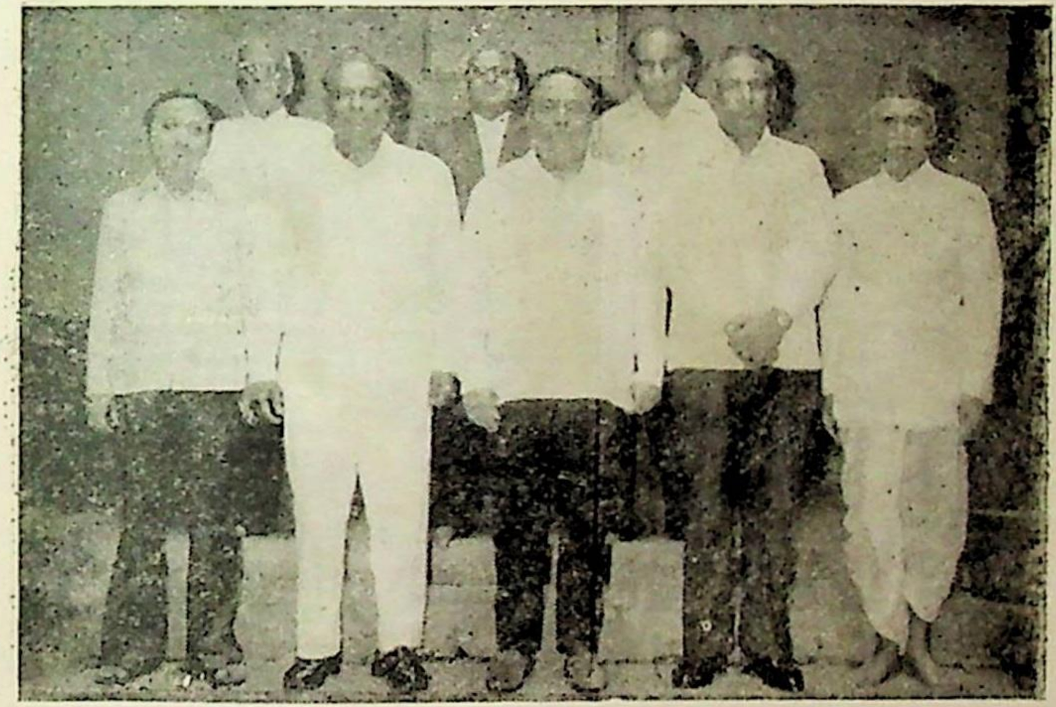
Officers of the Judiciary
in
-: Gurudev Mandir, 18-6-1978. :-

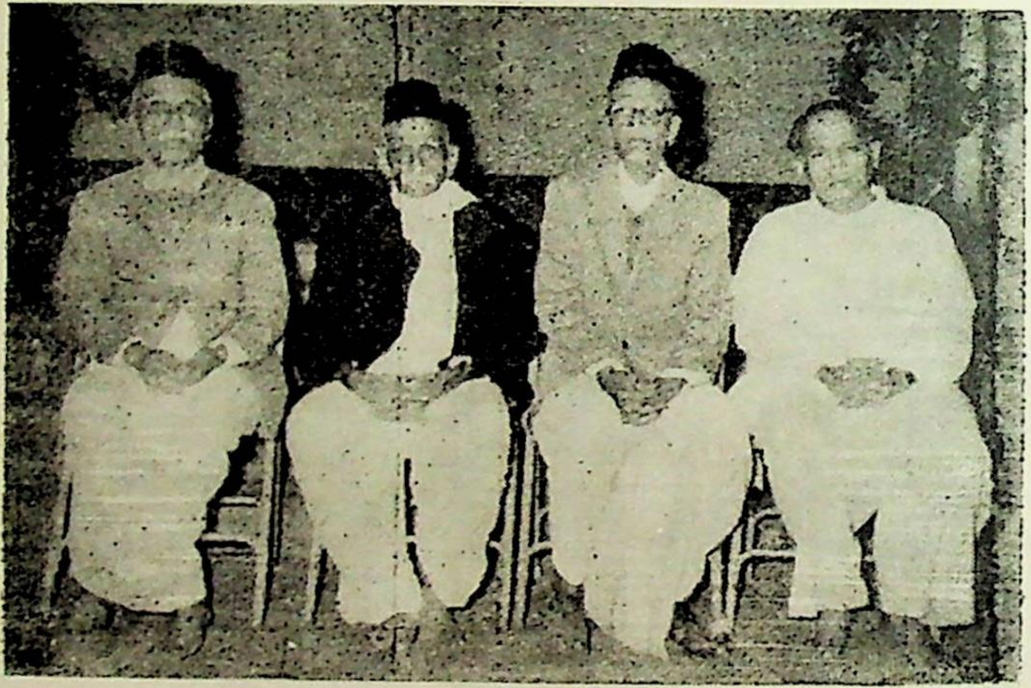


Front row :- 1) Shri S. M. Bagali (2) Shri S. A. Patil
3) Shri R J. Desai (4) Shri Kumargowda
5) Shri J. V. Parulekar (Trustee)

Back row :- 1) N S. Metrani (Trustee)
2) Shri W. K. Kulkarni (Retd, Dist. Judge)
3) Shri D. B. Parulekar (Trustee)

Shri Gurudev Ranade Memorial Lectures

1977-78 (2-6-1978)



1) Shri J. V. Parulekar (2) Shri K. D. Sangoram
3) Shri R. N. Saraff (Lecturer) (4) Shri D. B. Parulekar.

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जीवन पालटून टाकणारा एकच शब्द !

१९५५ साली औरंगाबादला बदली होऊन येईपर्यंत परमार्थाचा परम अर्थ मला समजला नव्हता. औरंगाबादला आल्यानंतर परमार्थाच्या मार्गांत कांहीं विशेष घडेल व जीवन साफल्याचा मार्ग दिसेल, अशी कल्पनाही नव्हती. तेथें आल्यावर अजिंठ्याची बौद्धधर्मीय स्थापत्य-चित्र-शिल्पकलेचा विशेष अभ्यास केला व एके दिवशीं तेथील रोटरी-क्लबमध्ये एक व्याख्यान दिलें. त्या व्याख्यानानंतर डॉ एन्. एस्. ख्रिश्चन यांनीं आभार मानतांना "Spiritual Message of Ajanta" या विषयावर पुढील सभेत ते स्वतः बोलतील असें जाहीर केलें. अशा विषयावर एक ख्रिश्चन डॉ. काय बोलणार याबद्दल मी साशंक होतों. पण खरोखरीच त्यांचें व्याख्यान ऐकल्यावर मला एक सुखद आश्चर्य वाटलें. तरीपण त्यांच्या आध्यात्मिकते बद्दलची माझ्या मनांतील शंका कांही कमी झाली नव्हती. डॉ. ख्रिश्चन माझा परिचय वाढवू पहात, तर मी त्यांच्यापासून दूर रहाण्याचा प्रयत्न करी. ते मला त्यांच्या घरीं असलेला पारमार्थिक पुस्तक सग्रह पहाण्यास बोलवीत, तर मला त्यात वेगळाच-ख्रिश्चन धर्म प्रसाराचा अर्थ दिसे ! त्यांच्या निखळ परमार्थ- ओढीचा अर्थ मला इतक्यांत कळायचा नव्हता हेंच खरें !

एकदां हैद्राबाद ते औरंगाबाद या प्रवासांत अहमदनगरचे श्री. नानासाहेब दारव्हेकर या शांत, गंभीर व मृदु भावांनी युक्त अशा सज्जन गृहस्थांची योगायोगानें गांठ पडली. डब्यांमध्यें आम्ही दोघेच प्रवासी. त्यामुळें सहजच बोलणें सुरु झालें. सद्वर्तन व जीवनाकडे पहाण्याची सम्यक्दृष्टी हें त्यांचें वैशिष्ठ्य जाणवलें. प्रपंचांत-आप्त स्वकीयांत मन गुंतले आहे, कीं आपले कर्तव्य अलिप्ततेनें करण्याची वृत्ति संपादन केली आहे की नाहीं हें काढून घेण्याचा त्यांचा रोख दिसला. मुलेंबाळें म्हणजे ज्ञानेश्वरांनीं म्हटल्याप्रमाणें " का गोरुवे बैसलीं । रुखातळी ।। वृक्षाखालीं गुरें येऊन बसतात, कांहीं वेळानें

निघून जातात. वृक्षानें त्यांच्यावर शीतल सावली धरण्याचें कर्तव्य करायचें; पण मन गुंतवायचें नाहीं. असा त्यांच्या बोलण्याचा एकूण आशय होता. या विचाराने मला अस्वस्थ केलें. झोपण्याच्या प्रयत्नात जेव्हां डोळे उघडून पाहिले तेव्हां माझें सहप्रवासी ध्यानस्थ बसलेले दिसले. मला वाटते. पहाटे ते थोडे आडवे झाले.

दुसऱ्या दिवशीं सकाळी मी त्याना विचारले. " आपले कालचें संभाषण मला फार वेगळे वाटले. या विषयावर औरंगाबादला माझ्याशी कोण बोलणार ? " आणि गंमत म्हणजे, ज्या डॉ. ख्रिश्चनांना मी टाळीत होतों, त्यांच्याशी तुम्ही या विषयावर बोलूं शकता असें त्यांनीं मला सांगितलें !

त्यानंतर माझा व डॉ. ख्रिश्चनांचा परिचय वाढू लागला. डॉ. ख्रिश्चन ईश्वराच्या ओढीमुळें अनेकवेळां गहिंवरून येत. त्यांनीं वज्रेश्वरीच्या नित्यानन्दांच्या गोष्टी व त्यांचे अनेक अनुभव सांगितले. ध्यानांत बसल्यानंतर त्यांना कांहीं चमत्कारिक अनुभव येत व प्राण जातो कीं काय अशी भीति वाटे. आपणास योग्य मार्गदर्शक गुरू भेटावा म्हणून त्यांनीं कारूण्यमूर्ति ललितादेवीची प्रार्थना सुरू केली. स्वत: ललितासहस्रनामाचा पाठ करीतच; पण बळेंच मलाही करावयास लावीत; आणि म्हणत कीं ही जगत्‌जननीच आपल्याला गुरू प्राप्त करून देईल. ते मला त्या मार्गावर नेत होते. आमचे दोघांचे मित्र तेयाल सिव्हिलसर्जन डॉ. बी. एस् कुलकर्णी यांनीं डॉ. ख्रिश्चनांना सुचविलें की हा जो प्राण जातो कीं राहतो असें वाटण्याचा प्रकार आहे, त्याचा संबंध तुमच्या हृदय दौर्बल्यामध्यें असूं शकेल, तेव्हां मुंबईच्या हृदयरोगतज्ज्ञ डॉ. टी. एच्. तुळपुळे यांना प्रकृति दाखवा. " त्यांच्या सल्ल्याप्रमाणें मुंबईस गेल्यावर डॉ तुळपुळयांनीं डॉ. ख्रिश्चनांची संपूर्ण तपासणी करून सांगीतलें, कीं, " You have come to a wrong doctor; you should go to Nimbal and see Dr. Ranade, The Great Healer" !

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मुंबईहून आल्यानंतर डॉ. ख्रिश्चनांनीं निंबाळला त्यांना नेण्याचा माझ्या मागें तगादा लावला. प्रतिदिनीं त्यांची उत्सुकता वाढतच होती. एके दिवशीं त्यांच्या स्वप्नांत गुरुदेव आले व त्यांनीं त्यांच्या हातांत तंबाखू दिली, असें त्यांनीं मला सांगितलें. मला हंसूच आलें ! हा काय प्रकार आहे, कीं, एका व्हाईस चॅन्सेलर म्हणून ख्याति पावलेल्या आध्यात्मिक कीर्तीच्या गृहस्थांनीं कुणाच्या हातांत तंबाखू द्यावी ? यांतील रहस्य त्यावेळीं लक्षांत आलें नाहीं. याचा अर्थ पुढें समजावयाचा होता.

विजापूरच्या प्रसिद्ध असारमहालाचा कांही भाग अेकाअेकी कोसळला, व त्यानिमित्त चौकशीसाठीं मला तांतडीनें जाणें जरूर होतें. माझ्या या प्रवासासंबंधींची वार्ता डॉ. ख्रिश्चनांना कळतांच त्यांनी माझ्या बरोबर येण्याचा निर्णय तावडतोब घेंऊन टाकला ! आमचा प्रवास सुरु झाला. डब्यामध्ये आम्ही फक्त दोघेच. तामीळ आळवार संतांचीं पदें डॉक्टर म्हणत व त्यांचा अर्थ मला समजावून सांगता. सांगता ते भक्तिप्रेमानें गद्‌गद होऊन रडूं लागत. ईश्वरप्रेमाने माझ्या डोळ्यांत असे अश्रू कधींच आले नव्हते. लहानपणीं हरिकीर्तनांत ध्रुव-प्रल्हादांची कथा ऐकतांना मात्र मन हेलावून जात असे. डॉ. च्या सहवासांत एका दिव्य प्रेमाचा अनुभव मला आला. आम्ही सकाळीं ११ च्या सुमारास निंबाळला पोहोचल्यावर, समोरच दिसणाऱ्या गुरुदेव आश्रमांत गेलों. श्री. श्रीनिवासराव दाबाडयांनीं आमची अत्यन्त आपुलकीनें चौकशी केली व आम्ही आल्याचें गुरुदेवांकडे कळविलें असावें. अजून आम्हीं गुरुदेवांना बघितलें नव्हतें. डॉ. ख्रिश्चन त्यांना भेटण्यासाठीं अत्यंत अधीर झाले होते–इतक्यांत शीतल वाऱ्यासारखे तेच स्वतः अेकदम् खोलींत आले. एका हातांत छत्री, दुसऱ्या हातांत तस्त, अंगावर हिरवी शाल, चेहरा तरतरीत व तेजस्वी. ते आले अन् चारचौघांसारखे आमच्यामध्येंच बसले. आश्रमांतील गुरुस्थानी असलेल्या व्यक्तीबद्दल माझ्या कांहीं कल्पना होत्या; त्यांना अेकदम् आश्चर्याचा धक्का बसला ! ना भगवीं वस्त्रें, ना खडावा, ना

दाढी, ना जटा, ना टिळा–टोपी ! प्रसन्न निरागस भाव आणि प्रेमानें ओसंडणारें व्यक्तिमत्व ? गुरुदेव आले आणि भराभर पुरातत्व विषयावर बोलूं लागले. मंदिरें, स्मारकें, शिलालेख, विशेषत: निंबाळच्या देवा यांतील लेखांसंबंधीं माहिती, हें सर्व अैकून मी त्यांच्या सखोल ज्ञानानें प्रभावित झालों. त्यांच्या त्या सर्व बोलण्यांत अहंकाराचा लवलेशही नव्हता ! डॉ. ख्रिश्चनांचीही त्यांनीं आस्थेनें चौकशी करून व आम्हांस श्री. दावड्यांचे स्वाधीन करून, जसे त्वरेनें आले तसेच ते निघूनही गेले. नंतर स्नानासाठीं आम्ही ओढ्यावर गेलों असतां तेथें नाम घेण्यासाठीं आलेल्या कांहीं लोकांची गांठ पडली. त्यामुळें प्रथमच माझ्या मनांत विचार आला कीं आपण नाम घ्यावें. पण असेंही वाटूं लागलें कीं गुरुदेव आपल्याला नाम देतील का ? डॉ. ख्रिश्चनांची पारमार्थिक भूमिका व तपश्चर्या मोठी; त्यांच्या पासंगालाही मी न पुरणारा; मला गुरुदेव स्वीकारतील का ? अेक नवी ओढ अेकदम जागृत झाली. निंबाळच्या ओढ्यावर आंघोळ करतांना मी माझ्या शरीराबरोबर मनही धुवूं लागलों. माझ्या मनांतील खळमळ निघून जावो व गुरुदेवांचा अनुग्रह मिळो, या कल्पनेनें मी माझें अंग धूत होतों. आंघोळीहून परत येतों तोंच विजापूरच्या कचेरीच्या कामासाठीं मला बोलावण्यास आलेली मंडळी दिसली. तांतडीने विजापूरला जाणें भाग होतें. पण दुपारच्या सिटिंग नंतरच जाण्याचें मीं ठरविलें. त्या सिटिंगच्या वेळीं अेक अद्वितीय असा आनंद मिळाला. गुरुदेवांच्या घरीं बैठक भरली होती. डॉ. ख्रिश्चन यांना गुरुदेवांनीं भजन म्हणण्याचा आग्रह केला. गुरुदेवांचे सन्निध बसून अेका आळवार संताचें भक्तिगीत म्हणण्यास त्यांनीं प्रारंभ केला. मध्येंच थांबून त्यांचा आत्यंतिक भक्तीचा आशय मराठीमध्यें सांगता सांगता ईश्वरप्रमानें ते भावनाविवश झाले व स्फुंदत स्फुंदत जे कोसळले, ते गुरुदेवांच्या पायाशीच ! अत्यंत प्रेमानें पाठ वर हात फिरवीत त्यांना गुरुदेवांनीं शांत केलें. तो हृदय हेलावणारा प्रसंग पाहून सर्व सभा तटस्थ झाली. प्रत्येकाच्या अन्त:करणात भक्तिप्रेम दाटून आलें होते. अशा अपूर्व बैठकींनंतर मला मात्र लगेच विजापुरास जावें लागतें आहे; याचें मला

वाईट वाटत राहिलें. निंबाळ व गुरूदेवांबद्दल एक आगळीच ओढ माझ्या मनांत निर्माण झाली. दुसरे दिवशीं मी पुन: निंबाळला हजर झालों, तेव्हां लोक साश्चर्याने मला म्हणूं लागले, कीं, " डॉ. नीं नाम घेतलें. तुम्हीं कोठे गेलां होतांत ! " एक प्रचंड निराशा व त्यावरोबरच मलाहि नाम मिळायला हवें अशी उर्मि त्या हृदयामध्ये उसळली. मी काकासाहेब कारखानीसांना गाठलें. त्यांचा माझा पूर्व-परिचय होता. काकांनी आपल्या गंभीरवाणीनें मला आश्वासिलें, व गुरुदेवांच्याकडे जाऊन विचारलें, कीं, " देशपांडे उशीरा आला आहे त्याला नाम मिळेल का! " एकदम हात उंचावून गुरुदेव उद्गारलें " हो ! " एकच शब्द कीं ज्यामध्ये जीवन पालटून टाकण्याचें सामर्थ्य होतें ! नाममंत्र मिळाल्यावर एक विशेष ठेवा आपणास मिळाला अशी जाणीव झाली. मन जणु अन्तराळात तरंगत होते. कृतकृत्य झालो आहोत असे वाटले ! त्या एका शब्दाने माझ्या संपूर्ण जीवनाला नवा अर्थ प्राप्त झाला. तो तारक 'नामशब्द' किती सामर्थ्यशील आहे याची जाणीव झाली. आता जीवनाची सूत्रें गुरूदेवांचे हाती, आता ते सदैव पाठींशी उभे आहेत, हा आधार अंकुरित झाला.

यानंतर ज्या ज्या वेळीं मला सवड मिळाली वा कामानिमित्त विजापूर, बदामी येथें जाणें होत असे त्या त्या वेळीं मी निंबाळला गुरुगृहीं जाऊं लागलों. अशा प्रसंगीं एका सिटिंगमध्यें एक विशेष चर्चा झाली. त्याला निमित्तही तसेंच महत्त्वाचें होते. माझे वरिष्ठ अधिकारी व मित्र श्री. ब्रिजवासी लाल यांचें निंबाळला आगमन व त्यांचें नाम घेणें. याप्रसंगीं श्री. लाल यांनी तथाकथित गुरूंच्या चमत्कारांबद्दल गुरुदेवांशी चर्चा केली. कोणी अंतराळांतून मूर्ति काढून देत, त्यावर कोणी पाकिटांत ठेवलेल्या कोऱ्या कागदावर प्रश्नांचीं उत्तरें आपोआप लिहून दाखवीत, गुरूदेवांनीं यासर्व चमत्कारांबद्दल आश्चर्य व्यक्त केलें पण या सर्व गोष्टींत त्यांना अजिबात रस वाटला नाहीं. त्यादिवशींच्या सिटिंगमध्यें त्यांनीं निंबाळची विहीर खणत असतांना त्यांना स्वप्नदर्शन कसें झालें, व अर्धवट खणलेल्या विहीरींत कोणत्या

ठिकाणीं सुरुंग लावल्यास पाणी लागेल ते भाऊसाहेब महाराजांनीं कसें दाखविले. व त्यानंतर पुढील वर्षी स्वप्नांत निर्देश केलेल्या ठिकाणीं सुरुंग लावला असतां धो धो पाणीं उसळून वर कसें आलें, हा प्रसंग श्री. जगन्नाथरावांकडून मोठ्या गमतीनें सांगविला.

निंबर्गीचे दर्शन

माझी निंबाळची प्रत्येक भेट नवीन नवीन अनुभवांशी व घटनांशी निगडित आहे. अशा एका भेटींमध्यें डॉ. एन्. एस्. ख्रिश्चन माझ्याबरोबर होते. आणि त्यावेळीं गुरुदेवांनीं निंबर्गीस जाण्याचा निर्णय घेतला. ती निंबर्गीची यात्रा अपूर्व होती ! त्या यात्रेत कर्नाटकाचे पुढारी कै. गंगाधरराव देशपांडे सामील झाले होते. पुंडलिकजी कातुगडे ही होते. त्यांनीं आपला गुरुदेवांशीं कसा संबंध आला व जीवनास नवीन सांत्वना कशी मिळाली, हें सहजी सांगितलें. तेथील ओढा ओलांडून गेल्यावर गुरुदेवांनीं निंबर्गी महाराजांचें मूळचें समाधिस्थल दाखविलें व तेथील अस्थि घेऊन नवीन समाधीची रचना केल्याचें सांगितलें. जवळच असलेल्या भीमरायाचें मंदिरांत मग ते गेले व जेथें जेथें भाऊसाहेब महाराजांच्या जीवनांतील विशेष घटना घडल्या, तेथें तेथें त्यांनीं कापूर लावला. सर्वांत शेवटीं नवीन बांधलेल्या निंबर्गी-महाराजांच्या समाधीसमोर आरती झाली. त्यावेळी तेज:पूंज चेहऱ्याने व एकटक ते ज्योतीकडे कसे पहात होते, तें अद्याप माझ्या दृष्टिसमोर जसेंच्या तसें येते. त्यावेळीं घेतलेल्या फोटोंत डॉ. ख्रिश्चनांना त्यांनीं मुद्दाम पुढें बोलावलें व फोटो घेतांना गुरुदेवांच्या पायाशीं बसण्याचा योग त्यांना आला. निंबाळला जाण्यापूर्वी डॉ. ना या प्रसंगाची चाहूल लागली होती. की काय, असें वाटतें. कारण त्यांनीं मला, आपण गुरुदेवांच्या पायाशीं बसलों आहोंत, असा आपला फोटो पाहिल्याचें सांगितले होतें ! एवढें मात्र खरें कीं मला गुरुदेवांच्या बरोबर संप्रदायाच्या मूळ पीठाच्या वारीची धर्मयात्रा करण्याचा योग आला, व गुरुदेवांच्या उत्साहाचें आणि आनंदाचें अपूर्व दर्शन झालें !

माझा बाळहट्टही गुरुदेवांनीं पुरविला !

गुरुदेवांच्या निर्याणानंतर मन फार उदास झालें. आपलें छत्र व आईच्या मायेनें सांभाळणारे हात दुरावले, याचें दुःख पदोपदी बेचैन करूं लागलें. आता आपणास मार्गदर्शन कोण करणार याची चिंता वाटूं लागली. कांहीं म्हणत, कीं जिवन्त गुरूच शिष्याला मार्गदर्शन करतात. आतां मला कोण? असा भाव मनांत उचंबळून येऊं लागला. अशा अवस्थेंत विजापुरास स्मारकांच्या विशेष अभ्यासासाठीं गेलों असताना गुरुदेवांचे एकाएकीं स्मरण झालें. त्याचवेळीं मनांत साशंकवृत्ति उत्पन्न झाली, कीं गुरुदेवांचें मार्गदर्शन मला होत आहे कीं नाहीं ? एवढयांत एक अत्यंत सुन्दर रंगीबेरंगी किडा माझे समोर जमिनीवर सरपटत आला. तो पाहून कां कुणास माहित माझ्या मनांत एकदम आलें कीं, आजच्या दिवसांत मला जर मोर दिसेल, तर गुरुदेवांचे मार्गदर्शन मला होत आहे असें मी समजेन. नंतर पुनः स्मारकें पहाण्याचें काम चालूच होतें. एक मन म्हणे, कीं, काय हा वेडेपणा! समजा, आज मोर दिसला नाहीं तर काय गुरुदेव आपल्याला मार्गदर्शन करीत नाहींत असें समजायचें ? दुसरें मन म्हणे, विजापूरला गावाबाहेर कितीतरी बागबगीचे व मळे आहेत, तेथें हवेंतितके मोर दिसतील. गुरूदेवांचें कर्तृत्व अजमावण्यास आपण फार सोपी परीक्षा ठेवली. याहून कठीण ठेवायला हवी होती ! विचार चालू होते, व तसेंच कामही. विजापुराबाहेर कांहीं मैलांवर असलेली एक मसजीद पाहून झाली. परतलो. तेव्हां संध्याकाळ झालेली. गावांच्या वेशींत शिरलों. पण ना मोर दिसला, ना लांडोर ! गावांत शिरतां शिरतां आमचे तेथील सहकारी श्री. बागी यांनी निरोप आणला कीं संध्याकाळीं चहासाठीं विजापूरच्या श्री. जोशी या सद्गृहस्थांचें आमंत्रण आहे. श्री. जोशी यांचा माझा पूर्वपरिचय नव्हता. मी, श्री. लाल, व सौ. लाल त्यांचे घरी संकोचानेंच गेलों. दारांत शिरतांच समोरच जिगानें भरलेला मोर दिसला. “ चला ! जिवन्त नाही, तरी जिगानें भरलेला मोर तरी दिसला ! ” असा उद्गार माझ्या तोंडून निघाला. तो ऐकून “ तुम्हांला मी जिवन्त मोरही

दाखवितों " असें म्हणून त्यांनीं पाळलेल्या मोराचें दर्शन टॉर्चच्या प्रकाशांत मला घडविलें त्यानंतर इतर सर्व जिगानें भरलेलीं चित्रें पहातांना माझें मन एका वेगळ्याच विचारानें भारलें होतें. माझे गुरुदेव सदैव मला मार्गदर्शन करीत आहेत, पण मी किती आंधळा व संवेदनाशून्य, कीं त्यांना या मोर-दर्शनाची जुळवाजुळव करायला लावली ! त्यांनीं माझा हा हट्ट पुरविला. आतां हट्टानें व कट्टानें नाम घेत राहतां येण्याचा माझा हट्ट त्यांनीं पुरवावा हीच इच्छा !

असाच एक दुसरा प्रसंग. गुरुदेव असतांनाचा. निंबाळला गेलों असतांनाचा. वेळ संध्याकाळची. आतां गुरुदेवांची भेट होणार नाहीं, उद्यांच भेटतील, असें कळल्यावर मन खट्टू झालेलें. गुरुदेवांच्या जुन्या घराच्या बाहेर उभा राहून आशेनें गुरुदेवांच्या नव्या घराकडे पहात होतों. तोंच काय आश्चर्य ! माडीवरील दारांतून गुरुदेव एकदम बाहेर आले. दोन्ही हात वर केलेले अशा अवस्थेंत ते कांहीं क्षण तेथें थांबले, व नंतर आंत गेले. अशा तऱ्हेनें अकल्पितपणें त्यांचें दर्शन झाल्यानें माझें मन निवालें.

गुरुदेवांची शेवटची भेट :

अलाहाबादला एकाएकीं आजारी पडल्यावर गुरुदेव तांतडीनें निंबाळला आले असतांना मे महिन्याच्या अखेरीस मी निंबाळला गेलों होतों. गुरुदेवांच्या शेवटच्या सिटिंगला हजर रहाण्याचें भाग्य मला लाभलें. त्या दिवशीं ती. काकूंची प्रकृति तपासण्यासाठीं विजापुराहून डॉ. कुलकर्णी आले होते. अत्यंत क्षीण झालेले गुरुदेव त्यांच्या नेहमींच्या जागेवर बसले होते. त्यादिवशीं त्यांनीं दोन पत्रें, एक शिवलिंगव्वांचें त्यांना आलेलें, व दुसरें भाऊसाहेब महाराजांचें, वाचून घेतलीं. पहिल्या पत्रांत शिवलिंगव्वांनीं समर्थांच्या चैत्रउत्सवाचा आनंद व थाट वर्णिला होता, व त्यावेळीं " माझे मायबाप श्री. सद्गुरु समर्थच असल्यामुळें मी किती ऐश्वर्यांत होतें हें माझें मलाच माहीत नाहीं. " असा उल्लेख होता. याच वेळेस वाटलें, कीं, आमच्या गुरुमाउलीच्या

भक्तीचा असा थाट आम्हांस कधीं लाभेल काय? मला वाटतें, कीं, हें पत्र अत्यंत सूचकपणें त्यांच्या महानिर्याणाची कल्पना देऊन गेलें. दुसऱ्या पत्रांत भाऊसाहेब महाराजांचा संदेश होता, कीं, "कांहींहीं झालें, दुःखाचे डोंगर कोसळले, तरी नाम सोडूं नको." गुरुदेवांना हाच संदेश आपल्या गुरूंच्या शब्दांतून आम्हांला सांगावयाचा होता, व तो त्यांनीं तसा सांगितला.

दुसरे दिवशीं सकाळीं निवाळ सोडण्यापूर्वी त्यांनीं मला बोलाविलें. अस्थिपंजर, अंगावर फक्त एक वस्त्र, तेंही कसेंबसें गुंडाळलेलें, एका बाजूस वरीचशीं औषधें, पैकीं कांहीं मुंबईहून डॉ. तुळपुळयांनीं पाठविलेलीं. त्यांतील एक एक औषध उचलून पहात, व दूर ठेवीत. जणूं आतां औषधांची जरूरी संपली होती! अत्यंत क्षीण आवाजांत, पण मातेच्या ममतेनें, त्यांनीं श्री. व सौ. लाल यांच्या स्वास्थ्याची चौकशी केली. तसेंच माझ्या कुटुंबियांचीही चौकशी केली. तेंच त्यांचें शेवटचें दर्शन. !

— **म. न. देशपांडे.**

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श्री. स्वामी समर्थ, अक्कलकोट.

राजवाडयाचे दरबारगृह माणसांनी फूलून गेले होते पेटीच्या सुरात आणि तबल्याच्या लयीत हरिभक्तपरायण जोगबुवा " ब्रम्हरस घेई काढा " ह्या तुकाराममहाराजांच्या अभंगाचा अंतरा आळवीत होते. सिंहासनावर राजेसाहेब विराजमान झाले होते. गच्च्यांच्या सज्जांत राणीसरकार त्यांच्या परिवारासह बसल्या होत्या. झुंबरांतील मेणबत्त्या मंदप्रकाशाने चहुकडे झळाळत होत्या. इतक्यांत चोपदारानें ललकारी दिली. " अनंतकोटी ब्रम्हांडनायक, राजाधिराज, योगिराज, श्री. स्वामी समर्थ महाराज आ रहे है ।" राजेसाहेबांसह कीर्तनास बसलेली सर्व मंडळी ताडकन् उभी राहिली. आजानबाहू असलेले, भक्तांचे मनोरथ पुरवणारे, प्रत्यक्ष दत्तावतार स्वामी समर्थ किर्तनास हजर झाले, किर्तनकारांकडें पाठ करून आपल्या नेहमीच्या अर्धमच्छीद्रासनात चौरंगावर विराजमान झाले. अक्कलकोट संस्थानच्या रिवाजाप्रमाणें कीतनांतील भाळी लावण्याचा अबिर व हार घेऊन कीर्तनकार जोगबुवा स्वामीं समर्थांना तो अर्पण करूनपुन्हा आपल्या जागवर येऊन कीतनाचा उत्तररंग सुरू करते झाले.

थोडया वेळांतच कीर्तनात मध्येंच उठून स्वामीजी चोल्लाप्पाच्या घराकडे, आपल्या वटवृक्षाच्या छायेंत निघून गेले. त्या दिवशीचे किर्तन संपले, कीर्तनकारबुवांना वाटूं लागलें, " ह्या वेडयाला समर्थ कां म्हणतात. ? "

दुसरे दिवशी आदल्या दिवशींप्रमाणें सर्व प्रकार घडला. कीर्तनकार बुवा नावाजलेले कीर्तनकार होते. आवाज बुलंद, वाणीवर प्रभुत्व, ज्ञानाचा घमेंड व संस्कृत पंडित असा त्यांचा लौकिक होता. वाडयाच्या ओसरीवरच रात्री किर्तन संपवून साथीदारांसह ते झोपी गेले होते. त्या रात्री बुवांना स्वप्न पडलें. स्वप्नांत बुवांना असंख्य विंचू डसले,

व ते कींचाळून जागे झाले. साथीदार गाढ झोपलेले पाहून एक जांभई देऊन ते पुन्हा निद्रादेवीच्या अधीन झाले.

दुसरे दिवशीं कीर्तनाचा, शेवटचा, तिसरा दिवस होता. बुवांना तुकाराम महाराजांचा ब्रम्हरसाचा अभंग आज संपवायचा होता. बुवांची विदागी आज मिळणार होती, त्या दिवशीं स्वामीजी बुवांनी "जय जय रामकृष्ण हरी" म्हणण्यापूर्वीच हजर झाले होते. व बुवांच्या समोरच सरळ हंसत, पहात, चौरंगावर बद्धपद्मासन घालून बसले. पूर्वरंगाच्या शेवटीं सद्‌गुरुस्वामी समर्थांना हार घालण्यास बुवा आलेले पाहून स्वामीजी उद्‌गारले, "स्वप्नांतील विंचू सहन होत नाहीं, तर ब्रम्हांडाचा ब्रम्ह विचाराच्या मिठीत बुद्धीने घेता येईल का?" बुवांनीं चकित होऊन ह्या महापुरुषाला, योगिराजाला, साष्टांग दंडवत घालून क्षमा मागितली. स्वामी हंसत उठून म्हणाले, "तुझ्या घराण्यांत महान सद्‌गुरू जन्माला येतील, जे कीर्तनकारांचे गुरु शोभतील."

कै. मामासाहेब दांडेकर यांचे सद्‌गुरु कै. विष्णुबुवा जोगमहाराज— हेच ते स्वामी समर्थांच्या कृपेचें फळ.

गिरनार पर्वतांतून एका लाकुडतोडयाच्या कुऱ्हाडीमुळें एका वृक्षाच्या खोडांतून प्रगट झालेले श्री श्रीपाद श्रीवल्लभ व श्री स्वामी, नृसिंह सरस्वतींच्या परंपरेतील प्रत्यक्ष दत्तमहाराजांचा अवतार श्री स्वामी समर्थ, आसेतु हिमाचल भ्रमण करत करत मंगळवेढयास पोहोंचले. दामाजीपंतांच्या या गांवांत सितारामबुवाना उपदेश करुन इ. स. १८३८ साली ते अक्कलकोटी अवत्तीर्ण झाले. तिथेच ते चाळीस वर्षे, इ. स. ३० एप्रिल, १८७८ पर्यंत सतत चमत्कार करत रहात होते.

स्वामीजींची शिष्यपरंपरा फार मोठी आहे. भारतातील असंख्य गांवात त्यांच्या शिष्यांनीं स्वामी समर्थमठ स्थापन केले आहेत. त्यांपैकीं गिरगांव व दादर मुंबईचे मठ, तसेंच कोल्हापूरांतील त्यांचे शिष्य कृष्णसरस्वतींचा मठ, वेळगांवांतील कैवल्याश्रम, स्वामींनी स्थापन केलेला अक्कलकोट-स्वामी-मठ, वेंगुर्ल्यातील स्वामी समर्थांचे शिष्य

आनंदमुर्तींनी स्थापन केलेला स्वामी मठ, श्रीपादवाडीस स्वामींचे शिष्य दत्तगिरी महाराजांनीं स्थापलेला स्वामी मठ असे असंख्य मठ अक्कलकोट स्वामी समर्थांचे आहेत. नाशिकचे देव मामलेदार, क्रांतिकारक वासुदेव बळवंत फडके, मुंबईचे सर जमशेटजी जिजिभाई डॉक्टर ग्वाहेरचे, अलिजाय बहादुर, इंदूरचे तुकोजीराव होळकर, अनेक मुसलमान भक्त वगैरे हजारो नामांकित त्यांचे भक्त होते.

महाराजांना सोवळ्या-ओवळ्याचा, स्पृश्य-अस्पृश्यतेचा भेद मान्य नव्हता. महाराज अयोनिसंभव होते. त्यांच्या अवतार समाप्ती नंतरसुद्धा आज तगायत स्वामी समर्थ भक्तांचे मनोरथ पुरवीतातच व खऱ्या भक्ताला प्रत्यक्ष दर्शन देतात.

स्वामी समर्थ म्हणत असत जे कोणी माझे भक्तनामधारक होऊन श्री गुरुचरित्राची नित्य पारायणे करतील त्यांचा सर्व भार मी स्वत: वाहीन. जागृती, स्वप्न आणि शुमुक्ती. ऐहिक, वाचिक आणि मानसिक; सत्व, रज, तमात्मक ह्या देहाचा आधार असलेंले सर्व सद्गुरूंचे मुळ-पीठ दत्तावतारि स्वामी अक्कलकोट महाराज १०० वर्षापुर्वी समाधिस्त झाले. ही संजिवनी समाधी ज्ञानेश्वरमाऊलीं सारखीच आहे. कारण अजुनही स्वामी समर्थ भक्तांना दशन देतात.

ब्रम्हा, विष्णू महेश ह्या त्रैमुर्तीच्या दत्तावतारी स्वरूपाचे दर्शनही स्वामी समर्थांच्या भक्ताना मिळते. वारकरी सांप्रदायाप्रमाणे महाराज गळयात तुळशीची माळ घालत असत. त्यांना लहान मुलासारखी कुंची व कानटोपी फार आवडे. गोटयांचा खेळ तासंनतास ते खेळत. रंकापासून रावापर्यंत सर्वांशी त्यांची वागणूक समान होती. उपजताच ज्ञानी असलेला हा अवतारी योगी पुरुष, श्री. ज्ञानेश्वरमाऊलींच्या भाषेत सांगायचे तर,

आतूवाहेरू चोखाळू । सूर्य जैसा तेजाळू ।
तत्वार्थाचा पायाळू देखणा जैसा ।।

असतो मा सद्गमय ।

– भा. र. मोडक

"ॐ असतो मा सद्गमय ।
तमसो मा ज्योतिर्गमय ।
मृत्योर्मा अमृतं गमय ।"

इत्येषा वैदिकी प्रार्थना शतपथ-ब्राह्मणे (१४-४-१-३०) बृहदारण्यकोपनिषदि (१-३-२८) च वर्तते । मनुष्यजीवनस्य यत् श्रेष्ठं ध्येयं परमपुरुषार्थःच तत्साधनस्य निरूपणम् अत्र दृश्यते ।

सत्-शब्दः अस्-धातोः व्युत्पन्नः । अतः यद् वस्तु सर्वदा एव अस्ति तदेव सत्-शब्द-वाच्यं भवितुम् अर्हति । यद् वस्तु कदाचिद् भवति, कदाचित् न भवति तत् सत्-शब्द-वाच्यतां नैव अर्हति । तत् असत्-शब्देन व्यपदिश्यते । अतः नित्यवस्तु सत्-शब्देन अत्र व्यवह्रियते अनित्यवस्तु च असत् शब्देन । अस्मिन् जगति सर्वे विषयाः अनित्याः, नित्यवस्तु तु ब्रह्मैव केवलम् । अस्माकं मनः सामान्यतः अनित्यविषयेषु आसक्तं वर्तते । अतः "अनित्यविषयेभ्यः आकृष्य मां नित्यं ब्रम्ह प्रति नय" इत्येषा प्रार्थना अत्र क्रियते ।

या वृत्तिरविवेकानां विषयेष्वनपायिनी ।
त्वामनुस्मरतः सा मे हृदयान्मापसर्पतु ।।

एषा प्रार्थना अपि अत्र अनुसंधेया ।

सत्-असत्-शब्दौ सद्गुण-दुर्गुण-वाचिनौ अपि स्तः। परमात्म-प्राप्त्यर्थं सद्गुण-वर्धनं, दुर्गुणत्यागः च अत्यन्तम् आवश्यकः । तदुक्तं कठोपनिषदि—

नाविरतो दुश्चरितात् नाशान्तो नासमाहितः ।
नाशान्तमानसो वाऽपि प्रज्ञानेनैनमाप्नुयात् । इति ।

यः मानवः दुष्टचारित्र्यात् न विरतः भवति, इन्द्रियनिग्रहं मनःसंयमनं च न करोति, यस्य मानसे शान्तिः न भवति; सः प्रज्ञायुक्तोऽपि सन् परमात्मानं न लभते। अतः "असद्वर्तनं त्याजयित्वा सद्वर्तनं प्रति मां नय, दुर्गुणान् त्यक्तुं सन्मार्गे च प्रवर्तितुं मां प्रेरणां देहि" इति भगवन्तप्रति प्रार्थना क्रियते अत्र।

तमः नाम अन्धकारः। तत् अज्ञानस्य प्रतीकम्। तमसि मनुजः न किमपि द्रष्टुं प्रभवति। ज्योतिः नाम प्रकाशः। तत् ज्ञानस्य प्रतीकम्। प्रकाशे सति नरः द्रष्टुम् अवगन्तुं च शक्नोति। मनुष्यस्य मनः अविद्यया आक्रान्तं वर्तते। न सः भगवत्स्वरूपम् आत्मस्वरूपं वा सम्यक् जानाति। अतः "अज्ञानात् ज्ञानं प्रति गमय" इति अत्र प्रार्थ्यते। नरः ज्ञानात् एव कैवल्यं प्राप्नोति। अतः 'मह्यं ज्ञानं प्रदेहि' इति विज्ञप्तिः वर्तते अत्र।

मनुष्यः अमृतत्वं वांछति। सः मरणं परिहर्तुम् इच्छति। किन्तु 'मर्त्यं वा इदं शरीरम् आत्तं मृत्युना'।'जातस्य मरण ध्रुवम्' तथा 'ध्रुवं जन्म मृतस्य च'। एवं सति अमरत्वप्राप्तिः नाम जनन–मरणचक्रम् उल्लङ्घ्य गमनम्। तत् तु कर्मक्षयादेव संभवति। प्रारब्धकर्मणः भोगादेव क्षयः, संचितकर्मणः तु तपसा ज्ञानेन च। तथैव आगामि कर्म न श्लिष्यते अहंभावरहितत्वात् ज्ञानिनः आसक्तिरहितत्वात् च। एवं कर्मबन्धनात् मुक्तः सन् नरः अमृतत्वं प्राप्नोति। अतः " मृत्योः सकाशात् अमृतत्वं मां प्रापय" इति प्रार्थना अत्र कृता वर्तते।

मनुजः दुश्चरितात् विरतः सन्, दैवीं संपदं वर्धयन्, नित्यवस्तुभूतं ब्रह्मैव अभिकाङ्क्षन्, अविद्यानिरासाय ज्ञानार्जनं कुर्यात्। एवं च कर्मबन्धं विहाय जन्ममृत्युचक्रव्यूहं भित्त्वा मर्त्यः कैवल्यम् अधिगच्छेत् इति अस्याः वैदिकप्रार्थनायाः आशयः विद्यते।

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ग्रंथ परिचय

गीत गुरुदेव

लेखक : मनोहर. प्रकाशक : श्री. बी. एम्. कुलकर्णी

सांताक्रुझ वेस्ट - मुंबई, पृ. ६८, मूल्य–३ रु.

गुरुदेव रानडे यांच्या जीवनांतील कांहीं घटनांना गीतस्वरूप देऊन श्री. म. श्री. देशपांडे यांनीं 'गीतगुरुदेव' रचलें आहे. गीतांच्या सुरुवातीस राग व ताल यांचा निर्देश असून हीं गीतें गाऊं इच्छिणाऱ्या गुरुदेवभक्तांची त्यामुळें सोय झालेली आहे.

कोणत्याही गद्य व तर्ककर्कश विवेचनापेक्षां भावनेला आवाहन करणारें पद्य अधिक परिणामकारी ठरत असतें. त्यामुळें भक्तांना हीं गेय पदें अतिशय उपयुक्त ठरावीत.

आपण 'काव्य' केलें असल्याचा लेखकाचा दावा नाहीं. आणि एक 'काव्य' म्हणून वाचकांनींही या पुस्तकाकडे पाहूं नये. एका भाविकानें भाविकांसाठीं रचलेलीं हीं पदें आहेत. त्यांच्या गायनानें जर भाविकांची भावजागृती व भाववृद्धी झाली तर तेंच या पुस्तकाचें यश होय. तरी पण कांहीं ठिकाणीं काव्यगुणही येऊन गेले आहेत. सुरवातीच्या 'प्रार्थनेंत' 'परमात्म-प्रेरित । परमात्म-पूरित । परमात्म प्रमत्त । गुरुदेव माझा ॥' हें गुरुदेवांचें वर्णन निश्चितच उत्कृष्ट काव्य आहे.

कांहीं ठिकाणीं रचनेंत गेयतेच्या दृष्टीनें दोष आहेत. गाण्याच्या प्रयत्नांत शब्दांची ओढाताण करावी लागते. अर्थात् सुजाण गायकाला थोडाफार फरक करून हा दोष भरून काढतां येईल.

–प्रा. एस्. जी. देशपांडे

Two ignored causes of failure

To be successful, every work requires to be planned before start, and every plan requires to be worked-out after start.

Some People do not plan their work. and fail; while others do not work-out their plan, and hence fail.

So, to be successful–

Plan your work
and
Work your plan !

ಸತ್ಯಶೋಧನೆ

ಲೆಖಕರು - ಸಿದ್ಧೇಶ್ವರ

ವಿಶ್ವ ವೈವಿಧ್ಯಪೂರ್ಣ. ಇಲ್ಲಿ ಕೆಳಗೆ, ಗುಡ್ಡ-ಬೆಟ್ಟ. ಹಳ್ಳ-ಹೊಳೆ,ಮರುಳು-ಮೈದಾನ, ಸರಿತ್-ಸಾಗರಗಳಿವೆ: ನಯನಮನೋಹರ ವರ್ಣರಂಜಿತ ನಿಸರ್ಗ ವ್ಯಾಪಿಸಿದೆ. ಇನ್ನು ಅಲ್ಲಿ ಮೇಲೆ, ಕಲ್ಪನೆಗೆ ನಿಲುಕದಷ್ಟು ವಿಸ್ತಾರವಾದ ಆಗಸ, ಅದರಲ್ಲಿ ಎಣಿಕೆಗೆ ಬಾರದಷ್ಟು ಪ್ರಕಾಶಕಾಯೆಗಳು ಹರಡಿವೆ. ಒಂದು ಕಡೆ ಅತಿ ಚಿಕ್ಕದಾದ ಅಣುಸೃಷ್ಟಿ: ಇನ್ನೊಂದುಕಡೆ ಅತ್ಯದ್ಭುತಾಕಾರದ ಬ್ರಹ್ಮಾಂಡ-ತಂಡ!

ಅಣುವಿನಿಂದ ಬ್ರಹ್ಮಾಂಡದ ವರೆಗಿನ ಎಲ್ಲ ವಸ್ತುಗಳು ಚಲಿಸುತ್ತಲಿವೆ. ಅವಿಶ್ರಾಂತವಾಗಿ! ಒಂದುಚಣದ ನಿಲುಕಡೆಯಿಲ್ಲಿದೆ! ಎಲ್ಲಿಗೆ ? ಎತ್ತ ? ಏಕೆ ? ಪ್ರಶ್ನೆ ಸುಲಭ; ಉತ್ತರ ಕಷ್ಟ. ವಿಶ್ವದತ್ತ ಒಮ್ಮೆ ಕಣ್ಣು ಹಾಯಿಸಿ ನೋಡಿ. ಅಲ್ಲೆಲ್ಲ ಪ್ರಚಂಡ ಕಾರ್ಯ ಸಾಗಿದೆ, ನಕ್ಷತ್ರಗಳು ಸಾವಿರಾರು ಕೋಟಿ ವರ್ಷಗಳಿಂದ ಮಿನುಗುತ್ತಿವೆ; ಸೂರ್ಯನ ಮಹಾಗರ್ಭದಿಂದ ಭಾರೀ ಉಷ್ಣತೆ ಹೊರಹೊಮ್ಮಿ ದೂರದೂರ ಸಾಗಿ ಹೋಗುತ್ತಲಿದೆ. ಆತನ ಶಕ್ತಿ ಪಡೆದು ಸಾಗರ ಆವಿಯಾಗಿ ಆಕಾಶವನ್ನೇ ವ್ಯಾಪಿಸಿಕೊಳ್ಳುತ್ತದೆ; ಧಾರಾಕಾರವಾಗಿ ಮಳೆ ಸುರಿಯುತ್ತದೆ ಹೀಗೆ ಒಂದೆರಡಲ್ಲ ಅಸಂಖ್ಯ ಕಾರ್ಯ ಸಾಗಿವೆ. ಈ ಕಾರ್ಯದ ಪರಿಣಾಮವಾಗಿ, ಜಡ ಪದಾರ್ಥಗಳ ಮಧ್ಯದಿಂದಲೇ “ಜೀವ” ಎಂಬ ವಿಚಿತ್ರ ತತ್ವ ತಲೆದೋರಿತು: ಅದು ಬೆಳೆದು ಮನುಷ್ಯರೂಪ ತಳೆಯಿತು.

ಮನುಷ್ಯನ ದೇಹವಲ್ಲೊಂದು ಅವಗಾಹನೆಗೆ ಸುಲಭವಲ್ಲದ ಮನಸ್ಸು; ಅದರಲ್ಲಿ ನೂರು-ಸಹಸ್ರ ತೆರೆಗಳು, ಭಾವನೆಗಳು, ಚಿತ್ರಗಳು,ಆಸೆಗಳು! ಸ್ಮರಣ ಸಂಸ್ಕಾರ-ವಿಚಾರ ವೀಚಿಗಳು! ಹೊರಗಿನ ವಿಶ್ವದಷ್ಟೇ ಈ ಒಳಗಿನ ವಿಶ್ವ ವಿಸ್ತಾರ, ವಿವಿಧ! ಇಲ್ಲಿಯೂ ಸ್ಥಿರತೆ ಇಲ್ಲ; ಚಲನೆಯಿದೆ; ಪರಿವರ್ತನ ಇದೆ.

ಇಂತು ಒಳ-ಹೊರಗೆಲ್ಲ ಹರವಿನಿಂದ ಈ ಭವ್ಯ ವಿಶ್ವವು ಏನು ? ಇದರ ಸ್ವರೂಪ ಹೇಗಿದೆ ? ಎಲ್ಲಿಂದ ನಿರ್ಮಿತವಾಯಿತು? ಉದ್ದೇಶ? ಹೀಗೆ ಹತ್ತು-ಹಲವು ಪ್ರಶ್ನೆಗಳು ಮನುಷ್ಯನ ಮನದಲ್ಲಿ ಮೂಡಿವೆ. ಅವುಗಳನ್ನು ಅರಿವ ಅದಮ್ಯ ಕುತೂಹಲವೂ ಅವನಿಗಿದೆ. ಈ ಕುತೂಹಲವೇ ಶೋಧನೆಗೆ ತೊಡಗುವಂತೆ ಮನುಷ್ಯನನ್ನು ಪ್ರೇರಿಸಿತು.

ಬಹುತರ ಈ ಶೋಧನೆ ಹಲವಾರು ಸಾವಿರ ವರ್ಷಗಳ ಹಿಂದೆಯೇ ಪ್ರಾರಂಭವಾಗಿ ಇಲ್ಲಿಯುವರೆಗೆ ಸಾಗಿ ಬಂದಿದೆ. ನೂರು ನೂರು ಜನ ಜ್ಞಾನಿಗಳು ತಮ್ಮ ಸಮಗ್ರ ಜೀವನ ವ್ಯಯಿಸಿದರು ಇದಕ್ಕಾಗಿ. ಅವರು ಶೋಧನೆಗಾಗಿ ಅನುಸರಿಸಿದ ಮಾರ್ಗ ಎರಡು ಬಗೆಯದು: 1) ಬಾಹ್ಯ (ವೈಜ್ಞಾನಿಕ) 2) ಆಂತರಿಕ (ಆಧ್ಯಾತ್ಮಿಕ)

1) ವೈಜ್ಞಾನಿಕ ಶೋಧನೆಃ ಕುತೂಹಲಿ ಹೊರವಿಶ್ವದ ಅಳಕ್ಕಿಳಿಯಲಿಚ್ಛಿಸಿದ. ವಿಶ್ವದ ಅಚೂಕಾದ ನಿಯಮಬದ್ಧತೆ, ಭವ್ಯತೆಯ ಮೂಲವನರಿಯ ಬಯಸಿದ. ಕಣ್ಣು ಕಿವಿ, ಮನಸ್ಸು-ಬುದ್ಧಿ, ಯಂತ್ರಹಾಗು ಗಣಿತ- ಈ ಬಗೆಯ ಸಾಧನೆಗಳೆಲ್ಲ ಬಳಸಿದ. ಅಣುವಿನ ಒಳಗೆ ಇಣುಕಿದ; ಆಕಾಶದ ಎಲ್ಲೆಗಳತ್ತ ದೃಷ್ಟಿ ಚಲ್ಲಿದ. ಅವನುಪಟ್ಟ ಸಾಹಸ ಸ್ಮರಣೀಯ. ಆದರೇನು ? ವಿಶ್ವ ತನ್ನ ರಹಸ್ಯವನ್ನಿನ್ನೂ ಆವನೆಗೆ ಬಿಟ್ಟುಕೊಟ್ಟಿಲ್ಲ. ಆತ ವಿಶ್ವದ ಅಗಾಧ ರಚನೆಯ ರಹಸ್ಯದ ಎದುರು ಮುಗ್ಧನಾಗಿದ್ದಾನೆ. "ವಿಶ್ವದ ಪರಮ ಅಂತರ್ಯವನರಿವ ಶಕ್ತಿ ಮಾನವನಲ್ಲಿದೆಯೇ ?" ಎಂದು ತನ್ನನ್ನೇ ತಾನು ಪ್ರಶ್ನಿಸಿಕೊಳ್ಳುತ್ತಲಿದ್ದಾನೆ, ಸಮಗ್ರ ಸೃಷ್ಟಿಯ ಹಿಂದೆ ಯಾವುದೋ ಅದ್ಭುತ ಸತ್ಯಚೈತನ್ಯಖಂಡಿತ ಇರಬೇಕೆಂದು ಯೋಚಿಸುತ್ತಿದ್ದಾನೆ.

2) ಆಧ್ಯಾತ್ಮಿಕ ಶೋಧನೆಃ ಇನ್ನೊಬ್ಬ ಸತ್ಯ ಶೋಧಕ ಹೊರ ಜಗವ ಮರೆತು ಅಂತರಂಗಕ್ಕಿಳಿದ. ಮನಸ್ಸಿನ ತಂತು-ತಂತುಗಳನ್ನು ಹಿಂಜಿದ; ಬುದ್ಧಿಯ ಇತಿ-ಮಿತಿಗಳನಳೆದ; ಸ್ಮರಣಕೋಶದಲ್ಲಿದ್ದುದನ್ನೆಲ್ಲ ಪರಿಕಿಸಿದ;ಜಾಗ್ರಸ್ವಪ್ನ ಸುಪ್ತಿ ಮಂಡಲವಮೀರಿದ; ಅಹಂ-ಸ್ಪಂದನೆಯ ಕೇಂದ್ರದತ್ತ ಸಾಗಿದ. ಆಗ, ಅಲ್ಲಿ ಸಾಗಿದಂತೆ ಮನ ಬುದ್ಧಿ ಚಿತ್ತಗಳು ಅಡಗಿದವು;ಅಹಂತೆ ಸಿಥಿಲವಾಯ್ತು!ಆತ ಎಲ್ಲಿಗೆ ತಲುಪಿದನೋ ಅಲ್ಲಿ ಬರಿ ಅರಿವಿತ್ತು. ಅರಿವಿನ ತೆರೆ ಇರಲಿಲ್ಲ; ಅಲ್ಲಿ ಅಹಂ-ದ ಪರಿಶುದ್ಧ ಅರ್ಥವಿತ್ತು; ಆದರೆ ಅಹಂಭಾವವಿರಲಿಲ್ಲ; ಅಲ್ಲಿ ಅನಂತ-ಶಾಂತಿ ನೆಲೆಸಿತ್ತು, ಆದರೆ ಆ ಶಾಂತಿಯನ್ನು ಅನುಭವಿಸುವ ತ್ರಿಪುಟಿ ಅಡಗಿತ್ತು! ದೃಶ್ಯ- ದರ್ಶನ- ದ್ರಷ್ಟ್ವಾ ಕಲ್ಪನೆ ಶೂನ್ಯವಾದ ಆ' ಅಸ್ತಿತ್ವವನ್ನು ಮನದ ಆಲಂಬನೆ ಇಲ್ಲದೆ ಅನುಭವಿಸಿದ! ಅಲ್ಲಿ ಕಾಲ ನಿಂತಿತ್ತು, ದೇಶ ಅಡಗಿತ್ತು; ಅಖಂಡ ಪರಿಪೂರ್ಣತೆ ನಿಶ್ಶಬ್ದ ಮಹಾ ಮೌನರೂಪ ತಾಳಿತ್ತು ! ಆ ಶೋಧಕ ಆತ್ಮಾನುಭಾವಿಯಾಗಿದ್ದ. ತನ್ನ ಅನುಭೂತ ಸತ್ಯವನ್ನು ಆ ಬಳಿಕ ವರ್ಣಿಸಿದ;

" ಅದೃಷ್ಟಮವ್ಯವಹಾರ್ಯಮಗ್ರಾಹ್ಯಮಲಕ್ಷಣಮಚಿಂತ್ಯಮವ್ಯಪದೇಶ್ಯಮೇಕಾತ್ಮಪ್ರತ್ಯಯಸಾರಂ ಪ್ರಪಂಚೋಪಶಮಂ ಶಾಂತಂ ಶಿವಮದ್ವೈತಂ ಚತುರ್ಥಂ ಮನ್ಯಂತೇ !! ಸಆತ್ಮಾ!! (ಮಾಂಡೂಕ್ಯ ಉ.೭)

ಆ ಸತ್ಯವನ್ನು ಶಬ್ದಗಳಲ್ಲಿ ಗ್ರಹಿಸುವದು ಅಸಾಧ್ಯ: ಅದು ದೃಷ್ಟಿ ಗೋಚರಿಸದು; ವ್ಯವಹಾರಕ್ಕೆ ಸಿಲುಕದು: ಬುದ್ಧಿಗೆ ಗ್ರಾಹ್ಯವಾಗದು; ಯಾವುದೇ ಲಕ್ಷಣಗಳಿಲ್ಲದ ಆ ಪರಮ ತಥ್ಯವನ್ನು ಮನಸ್ಸು ಜಂತಿಸದು! ಮಾತು ರೇಖಿಸದು: ಅಲ್ಲಿರುವದು ಕೇವಲ ಏಕಾತ್ಮ ಪ್ರಜ್ಞೆ: ಅಲ್ಲಿ ಪ್ರಪಂಚವಿಲ್ಲ, ದ್ವಂದ್ವವಿಲ್ಲ: ಬರೀ ಶಾಂತಿ ಇದೆ. ಅದು ಅದ್ವಿತೀಯ ತತ್ವ: ಅಂತಿಮವಸ್ತು; ಅದುವೇ ಆತ್ಮ! ಅವಿನಾಶಿಯಾದ ಸತ್ಯ! ಅಲ್ಲಿ—

"ಸಂಕಲ್ಪ ಸತ್ತಿತ್ತುಃ ನಿರ್ವಿಕಲ್ಪವೆಂಬ ಗರ್ವವಳಿದು ತೆರಹಿಲ್ಲದ ಮಹಾಘನದೊಳಡಗಿತ್ತು. ಅದಾಗಿ, ಸಾಧ್ಯವಿಲ್ಲ; ಸಾಧಕನಿಲ್ಲ; ಪೂಜಕನಿಲ್ಲ; ದೇವನಿಲ್ಲಃಭಕ್ತನಿಲ್ಲ. ಇವೇನೂ ಇಲ್ಲ ಇಲ್ಲವಾಗಿ ನಾಮನಲ್ಲ ನಿರ್ನಾಮನಲ್ಲ ಸೀಮೆನಲ್ಲ, ನಿಸ್ಸೀ

ಮಾನಲ್ಲ, ಇವೇನೂ ಏನೂ ಇಲ್ಲದ ಸರ್ವಶೂನ್ಯ ನಿರಾಲಂಬವು ನಿರ್ವಯಲು ನಿರಾಕಾರ ವಸ್ತು. ಮಹಾಲಿಂಗ ಗುರುಶಿವಸಿದ್ಧೇಶ್ವರ ಪ್ರಭುವೇ! " (ಎಡೆಯೂರ ಸಿದ್ಧಲಿಂಗತಿಗಳು)

ಆತ್ಮಜ್ಞಾನಿಯು ತನ್ನ ಶೋಧನೆಯ ಅಂತಿಮ ಹಂತ ತಲುಪಿದ; ಚಿರಂತನ ಸತ್ಯವನ್ನು ಗ್ರಹಿಸಿದ, ಅನುಭವಿಸಿದ! ಎಲ್ಲಿ ಗುಣ-ಕ್ರಿಯೆ-ಲಕ್ಷಣಗಳಿಲ್ಲ ಅದು ಮಾತ್ರ ಸತ್ಯವಾದರೆ ಈ ತೋರುವ ಜಗತ್ತು ಹಾಗು ಜೀವರು ಏನು? ಏಕೆ ತೋರಿದರು ? ಎಂಬ ಸಮಸ್ಯೆ ಆ ಜ್ಞಾನಿಯ ನಯನಪಥಗಾಮಿಯಾಯ್ತು.

ಈ ವಿಶ್ವ ಅ ಸತ್ಯ ? ಒಂದು ದೃಷ್ಟಿಯಲ್ಲಿ ಹಾಗೆ ಹೇಳುವದು ಸರಿಯೇ ಎನಿಸಿತು ಅ ಸತ್ಯಶೋಧಕನಿಗೆ. ಆತ ತನ್ನ ಸುತ್ತಲಿರುವ ವಸ್ತುಗಳನ್ನೂ, ನಡಿಯುತ್ತಿರುವ ಘಟನೆಗಳನ್ನೂ ನಿರುಕಿಸಿದ. ಮಧು ಮಧುರವಾಗಿ ಅರಳಿದ ಹೂ ಬಾಡಿತು; ವಿಶಾಲವಾಗಿ ಬೆಳೆದು ನಿಂತ ಗಿಡ ಭೂಮಿಗೆ ಉರುಳಿತು; ತುಂಬಿ ಹರಿವ ನದಿ ಬತ್ತಿತು: ಎತ್ತರವಾದ ಬೆಟ್ಟಗಳೂ ಸವೆದವು; ಹುಟ್ಟಿದ ಮಗು ಕಾಲಾಂತರದಲ್ಲಿ ಕಾಲವಾಯ್ತು; ಏನೆಲ್ಲವೂ ವಿನಾಶದತ್ತ ಸಾಗಿದ ಸಂಗತಿ ಆ ಜ್ಞಾನಿ ಜಾನಿಸಿದ: ನಾಶವಾಗುತ್ತಿರುವ ಇದು ಅದೆಂತು ಸತ್ಯ ? ಎಂದುಕೊಂಡ.

ಒಂದು ಚಣದ ವಿಶ್ವ ಇನ್ನೊಂದು ಕ್ಷಣಕ್ಕಿಲ್ಲ; ಉದಯ ಅಸ್ತಮಾನ, ವೃದ್ಧಿ-ಕ್ಷಯ, ಆಗಮನ ನಿರ್ಗಮನ, ಸುಖ ದುಃಖ ಯಾವುದೂ ಸ್ಥಿರವಾಗಿ ಇಲ್ಲ - ಒಮ್ಮೆ ಗ್ರೀಷ್ಮದ ದಾಹ; ಇನ್ನೊಮ್ಮೆ ವರ್ಷೆಯ ವರ್ಷಾವ; ಮತ್ತೊಮ್ಮೆ ಹೇಮಂತದ ತೀಕ್ಷ್ಣತೆ; ಬಾಲ್ಯ ಯೌವನ ಮುಪ್ಪು; ಒಂದರ ಹಿಂದೆ ಒಂದು ಧಾವಿಸುತ್ತಿವೆ ಇಷ್ಟು ವೇಗವಾಗಿ ಪರಿಣಮಿಸುತ್ತಿರುವ ಜಗತ್ತು ಸತ್ಯವೆಂದು ಹೇಗೆ ಹೇಳಲಾದೀತು?.

ಹಾಗಾದರೆ ಜಗತ್ತು ಅಸತ್ಯವೋ? ಇಷ್ಟು ಪ್ರಕಟವಾಗಿ ಸಾವಿರ ಸಾವಿರ ವರ್ಷಗಳಿಂದ ಒಂದಿಲ್ಲ ಒಂದು ರೀತಿಯಲ್ಲಿ ಕಾಣುತ್ತಿದೆ ಎಂದಾಗ ಅಸತ್ಯವಾದರೂ ಹೇಗೆ ? ವಿಶ್ವದಾದ್ಯಂತ ಪ್ರಚಂಡ ಶಕ್ತಿಯ ಕ್ರೀಡೆ ಸಾಗಿದೆ; ಪ್ರಕಾಶ, ಉಷ್ಣತೆ, ಗುರುತ್ವಾಕರ್ಷಣ, ಅಪಕರ್ಷಣ-ಒಂದಲ್ಲ ನೂರು ನೂರು ರೂಪ ತಾಳಿ ಶಕ್ತಿಯು ಕಾರ್ಯಮಾಡುತ್ತಿದೆ ಹೊರ-ಜಗದಲ್ಲಿ; ಪ್ರೇಮ ದ್ವೇಷ, ಮದ ಮೋಹ, ಆಶೆ ಆಮಿಷ, ಈಕ್ಷಣ ಪರೀಕ್ಷಣ- ಹೀಗೆ ಹಲವು ಬಗೆಯ ಭಾವ ಭೇದ ಹೊಂದಿ ಅದೇ ಶಕ್ತಿ ಅಭಿನಯಿಸುತ್ತಿದೆ ಹೊರ-ಜಗದಲ್ಲಿ; ಪ್ರೇಮ ದ್ವೇಷ, ಮದಮೋಹ, ಆಶೆ ಆಮಿಷ, ಈಷಣ ಪರೀಷಣ - ಹೀಗೆ ಹಲವು ಬಗೆಯ ಭಾವ ಭೇದ ಹೊಂದಿ ಅದೇ ಶಕ್ತಿ ಅಭಿನಯಿಸುತ್ತಿದೆ ಒಳ-ಜಗದಲ್ಲಿ. ಇದೆಲ್ಲ ಕೇವಲ ಭ್ರಮೆಯೆಂದು ಹೇಗೆ ಹೇಳಬೇಕು?

ಅಂತೂ ವಿಶ್ವ ಸತ್ಯವೂ ಅಲ್ಲ, ಅಸತ್ಯವೂ ಅಲ್ಲ; ಸತ್ಯವೂ ಅಹುದು, ಅಸತ್ಯವೂ ಅಹುದು! ಈ ಮಾತು ವಿಚಿತ್ರವೂ ಅಸಂಭವವೂ ಎನಿಸಿದರೆ ಅಚ್ಚರಿಯೇನಲ್ಲ. ವಿಶ್ವದಲ್ಲಿ ಸತ್ಯದ ಅಂಶ ಅವಶ್ಯವಿವೆ; ಆದರೆ ಅವರೊಂದಿಗೆ ಬರಿ ತೋರಿಕೆಯ ಅಂಶವೂ

ಸಾಕಷ್ಟು. ಆದ್ದರಿಂದ ವಿಶ್ವವನ್ನು ಕ್ಷಣಿಕ ಎಂದು ವರ್ಣಿಸುವದು ವಾಸ್ತವವಲ್ಲವೆ ?

ಆತ್ಮಜ್ಞಾನಿಗೆ ಅನಿಸಿತು– ಪರಿವರ್ತನಶೀಲವಾದ ಈ ಕ್ಷಣಿಕ ವಿಶ್ವದ ಹಿನ್ನೆಲೆಯಲ್ಲಿ ಆ ಅಚಲ ಅನಂತ ಸತ್ಯ ನೆಲೆಸಿದೆ– ಎಂದು. ಈ ಅಸ್ಥಿರ ಪ್ರಪಂಚದಲ್ಲಿ ಬಾಳುತ್ತಿರುವಾಗಲೇ ಆ ಹಿನ್ನೆಲೆಯ ಮಹಾನ್ ಸತ್ಯದ ಸದೈವ ಭಾನವಿದ್ದುದರಿಂದ ಆ ಜ್ಞಾನಿ ಸ್ಥಿತಪ್ರಜ್ಞನಾದ; ಅವನಿಗೆ ಜನ್ಮ ಮರಣಗಳು, ಸುಖ ದುಃಖಗಳು, ಜಯ ಅಪಜಯಗಳು, ಮಾನ ಅಪಮಾನಗಳು ಬಾಧೆ ಉಂಟುಮಾಡಲಿಲ್ಲ; ಆತ ಸ್ಥಿರಶಾಂತಿ ಅನುಭವಿಸಿದ.

ಸ್ಥಿರ ಸತ್ಯದ ಭಾನವಿಲ್ಲದ ಜನ ಮಾತ್ರ ನೂರು ಆಸೆ–ಆತುರತೆಗಳಿಂದ ಬಾಧಿತರು; ಕಟ್ಟಿದ ಕನಸುಗಳನ್ನೆಲ್ಲ ನೆನಸಾಗಿಸುವ ಛಲ; ಯಶದ ಮೇಲೆಯೇ ಕಣ್ಣು; ಅದು ಸಾಧ್ಯವಾಗದಾದಾಗ ಒಳನೋವು, ಚಿಂತೆ! ರೋಗ ಬೇಡ, ಕ್ಷಯ ಬೇಡ, ಸಾವು ಬೇಡ, ಕೊರತೆ ಬೇಡ; ಹಸಿವು ನೀರಡಿಕೆ, ಮುಪ್ಪು ಮರೆವು, ಹಾನಿ ಹಳಿವು ಯಾವುದೂ ಬೇಡ ! ಸದಾ ಸೌಖ್ಯ, ಸದಾ ಯೌವನ, ನಿತ್ಯ ಸೌಂದರ್ಯ–ಶಕ್ತಿ-ಸೌಷ್ಟತೆ ಬೇಕು ! ಆದರೆ ವಿಶ್ವವೇ ಪರಿಣಾಮಶೀಲವೆಂದ ಬಳಿಕ ಇದೆಲ್ಲ ಹೇಗೆ ತಾನೆ ಸಾಧ್ಯ? "ತುಂಬಿದ ಕೆರೆ ಬಾವಿ ತುಂಬಿದಂತಿರುವವೆ ? " ಸಮಗ್ರ ಇತಿಹಾಸದತ್ತ ದೃಷ್ಟಿ ಹರಿಸಿದಾಗ ಕಾಣುವದಾದರೂ ಏನು ? ರಚನೆ-ವಿನಾಶ, ಸಾವು-ಗೆಲುವು; ಸಮೃದ್ಧಿ–ಕೊರತೆ. ತೆರೆಗಳೆದ್ದು ಅಡಗುವಂತೆ ಸುಂದರ ನಾಗರಿಕತೆಗಳು ತಲೆ ಎತ್ತಿ ಮೆರೆದು ಅಳಿದಿವೆ; ಸಂಸ್ಕೃತಿಯ ಅಭಿವರ್ಧನ ಕಾಲ ಒಂದು; ಬಳಿಕ ಅದರ ನಿರ್ನಾಮ ! ಒಮ್ಮೆ ಬೆಳಕಿನ ಯುಗ, ಇನ್ನೊಮ್ಮೆ ಕತ್ತಲೆಯ ಯುಗ; ಒಮ್ಮೆ ಹೊನ್ನಿನ ಹೊಗೆ ಹಾಯ್ದರೆ ಮತ್ತೊಮ್ಮೆ ಕಣ್ಣೀರಿನ ಹೊಳೆ ಹರಿಯಿತು. ಒಂದು ಕಾಲದ ಸ್ವರ್ಣ ಸಿಂಹಾಸನಗಳು ಇನ್ನೊಂದು ಕಾಲದ ಸ್ಮಶಾನಗಳಾಗಿವೆ. ಏನೆಲ್ಲ ಇದೇ ರೀತಿ ಅಲ್ಲವೆ ? ಇಂಥ ಜೀವನದಲ್ಲಿ ಸುಸ್ಥಿರತೆ ತಂದು ಶಾಂತಿ ಅನುಭವಿಸಬೇಕೆಂಬ ಭಾವನೆ ಜಾಣತನದ್ದೇನಲ್ಲವಷ್ಟೆ ?

ಇದರ ಅರ್ಥ ಮನುಷ್ಯ ನಿರಾಶೆಯ ಛಾಯೆಯಲ್ಲಿ ಬದುಕಬೇಕೆಂದೇನಲ್ಲ: ಅದು ಹೃದ್ಯ ಬದುಕೆಲ್ಲ. ಜಗತ್ತಿನ ಆಂಶಿಕ ಸತ್ಯದ ನಿಜರೂಪು ತಿಳಿದಿರಬೇಕು: ಬದುಕಿರುವಷ್ಟು ಕಾಲ ಅನಾಸಕ್ತ ಭಾವದಿಂದ ಕಾರ್ಯ ಮಾಡುತ್ತಲೇ ಇರಬೇಕು: ಕಾರ್ಯ ಸಫಲವಾದರೂ ಸರಿ, ಆಗದಿದ್ದರೂ ಸರಿ ಸಮಾಧಾನಿಯಾಗಿರಬೇಕು, ಹೂವು ತಾನಿರುವಷ್ಟೆ ಕಾಲ ಸುಗಂಧ ಬೀರಿ, ಸುತ್ತಲಿನ ಪರಿಸರದಲ್ಲಿ ಹೃದ್ಯತೆಯನ್ನು ನಿರ್ಮಿಸುವದು.

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